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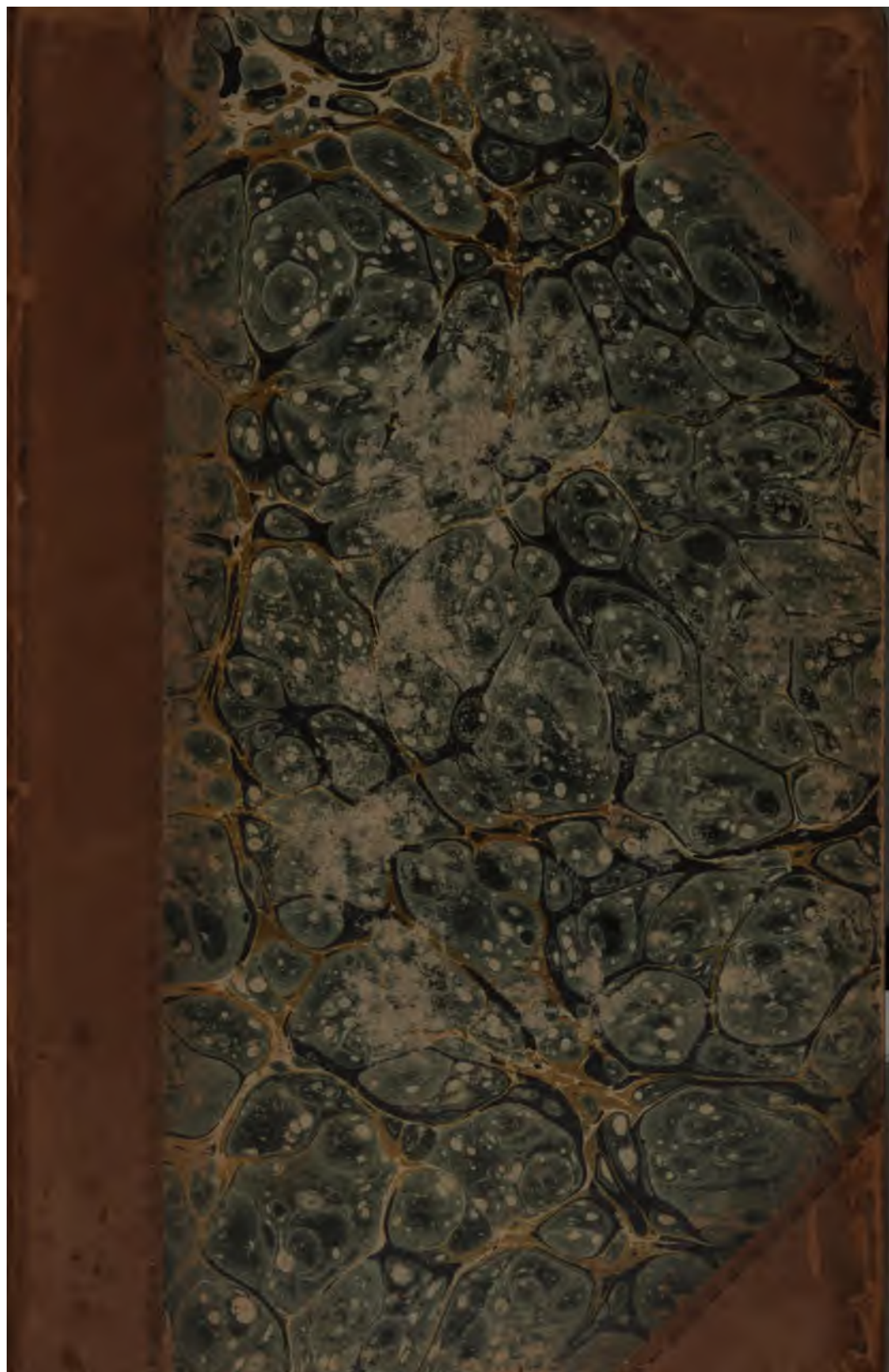
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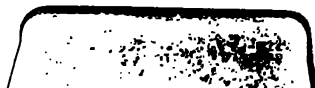


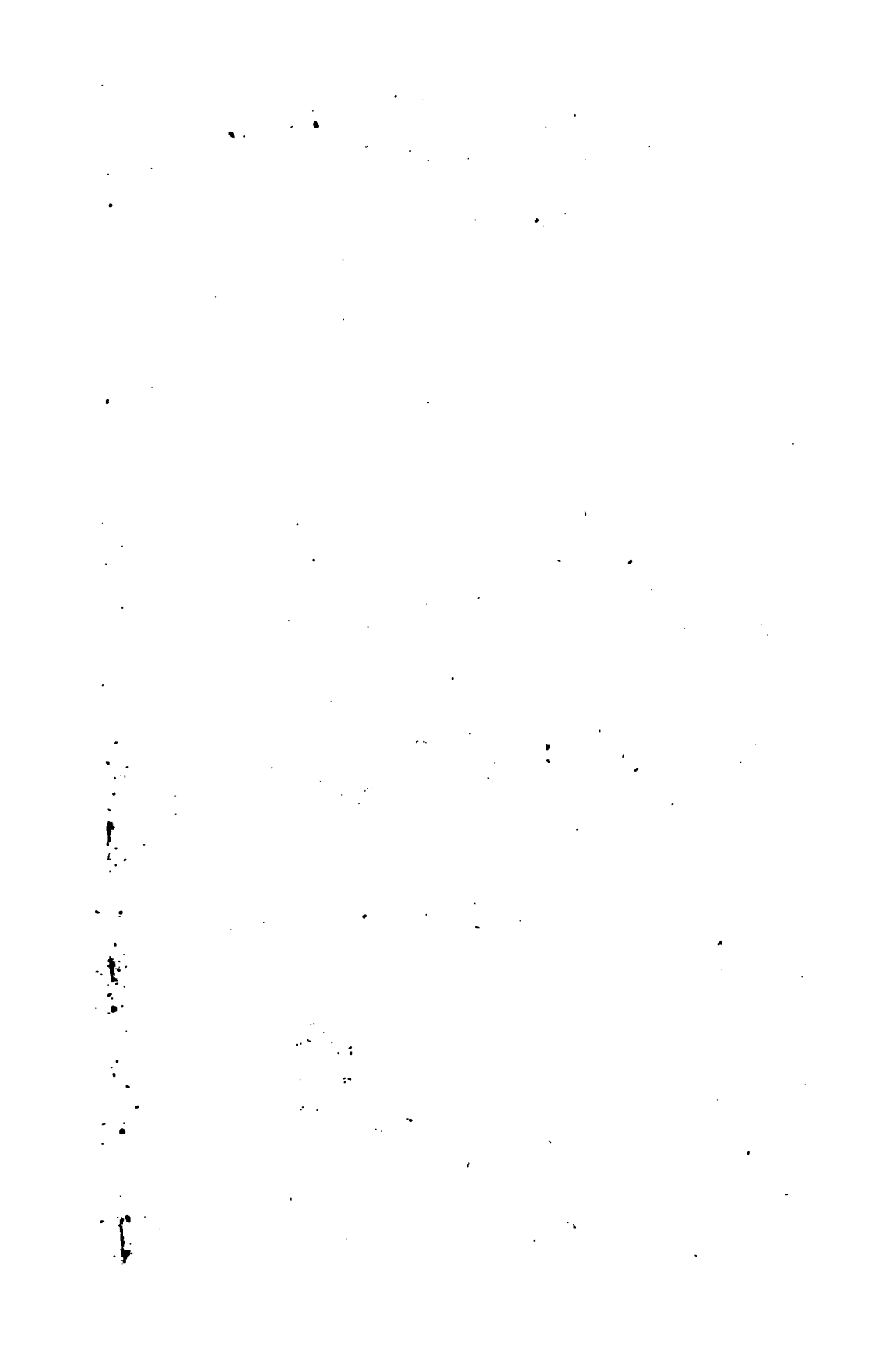


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AN ELEMENTARY
HEBREW GRAMMAR.

AN ELEMENTARY

HEBREW GRAMMAR:

TO WHICH IS ADDED,

A SELECTION OF HEBREW SENTENCES,

WITH

A LEXICON AND REFERENCES TO THE GRAMMAR,

For the Use of Shrewsbury School.



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PREFACE.

THE former part of this book is in all important particulars a translation of "Leusden's Epitome of Buxtorf's Hebrew Grammar." I have not indeed always closely followed the order of that work, but have arranged the several parts in the way that I thought would best facilitate the progress of the student: I have also omitted such remarks as appeared likely to be uninteresting or unprofitable to any one commencing the study of the language. The sentences at the end of the Grammar are selected from the second part of "Buxtorf's Thesaurus;" the derivations of the words and references to the Grammar I have added myself. The accents have not been generally introduced, as I considered they might be embarrassing to the learner in so early a stage of his progress; they occur occasionally to mark a penult tone syllable.

My object in the compilation of this work has been to supply, what I believe has not yet been published, an Elementary Hebrew Grammar and a short course of

Hebrew reading, adapted to the use of the upper forms of a public school; concise enough for those who cannot spend more than an hour or two a week in the study of the language, and yet affording such instruction as may enable them, with the assistance of a Lexicon, to construe and parse any easy sentences which may be set before them. How far these ends have been attained, trial only can determine.

A. W.

Shrewsbury, August, 1834.

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HEBREW GRAMMAR.

1. There are twenty-two letters in the Hebrew language, all consonants : their names, forms, and power, are exhibited in the following table :—

NAME.	FORM.	POWER.	
		In sound.	In number.
Aleph	א	(*) The soft breathing of the Greek, and has the sound of the vowel affixed to it.	1
Bheth	ב	Bh (Bv)	2
Ghimel	ג	Gh	3
Dhaleth	ד	Dh (Dt)	4
He	ה	H	5
Vau	ו	V	6
Zayin	ז	Z	7
Cheth	ח	Ch	8
Teth	ט	T	9
Yod	י	Y	10
Chaph	* כ	Ch	20
Lamed	ל	L	30
Mem	* מ	M	40
Nun	* נ	N	50
Samech	ס	S	60
Gnayin	ע	Gn or ng	70
Phe	* פ	Ph	80
Tzade	* צ	Tz	90
Koph	ק	K	100
Resch	ר	R	200
Shin or Sin	ש or שׁ	Sh or S	300
Thau	ת	Th	400

* The five letters פ ץ ף ך ך are called final letters, and are only used at the end of a word.

OBSERVATIONS ON THE LETTERS.

2. The sound of the Hebrew letters is in general the same as the sound of the corresponding letters in English; but some of the Hebrew letters have a sound not known in English. The sound of ב seems to be a mixture of *b* and *v*; ד, of *d* and *t*; ח, that of the Irish or Scotch *Ch* as in *Och*: the sound of ע is unknown. By some it is considered a silent *h*; others give it the sound of *gn* at the beginning of a syllable, and *ng* at the end.

3. The consonants composing the words מֹשֶׁה אֶתָּן וְכֶלֶב (*Moshe, Ethan, Ve-Chalebh*.) are called *Serviles*; their uses will be explained hereafter. The other letters are called *radicals*.

4. The letters are distributed by Hebraists into five orders, according to the five organs of speech which are chiefly used in their pronunciation.

אחחע (*Ahachang*) are called *Gutturals*, because they are formed in the throat.

דטלנת (*Datláneth*) *Linguals* are pronounced by the tongue.

גיכק (*Gichak*) *Palatals* by the palate.

זסצרש (*Zastzerash*) *Dentals* by the teeth.

בומפ (*Bavmaph*) *Labials* by the lips.

Letters of the same organ are sometimes interchanged.

5. The letters אהוי (*Ehevi*) are called *quiescent*, because they often lose their consonantal power, or in no way affect the pronunciation of the word. The other letters may for distinction be called *sonant*.

6. Units, Tens, and Hundreds, as far as 400, are expressed by the letters of the Alphabet as shown in the table: the higher numbers are thus represented:—

ד	500	ז	3000	A number consisting of units, tens, and hundreds, is written from right to left thus, קכט, 789. 15 is not expressed by יח one of the names of God, but by טו, 9 and 6.
ק	600	ח	4000	
ך	700	ט	5000	
ף	800	י	6000	
ץ	900	כ	7000	
ל	1000	כ	8000	
ב	2000	ז	9000	

ON THE VOWELS.

7. The vowels of the Hebrew language are represented by points inserted above, below, and in the body of the consonants. They are ten in number. Five perfect, which, with their preceding consonant, form a syllable; and five imperfect, which have a consonant preceding and following them. Their names, figure, and power, are shown in the following table:—

PERFECT.			IMPERFECT.		
Name.	Figure.	Sound.	Name.	Figure.	Sound.
<i>Kámetz</i>	Ɀ	á as in <i>Fáther</i>	<i>Pathách</i>	Ɀ	a as in <i>bad</i>
<i>Tízéri</i>	Ɀ	é as a in <i>fated</i>	<i>Ségol</i>	Ɀ	e . . <i>bed</i>
<i>Long Chírek</i>	Ɀ	i in <i>machine</i>	<i>Short Chírek</i>	Ɀ	i . . <i>bid</i>
<i>Chólem</i>	Ɀ	ó in <i>go</i>	<i>Kámetz Chátuph</i>	Ɀ	o . . <i>bot</i>
<i>Shúrek</i>	Ɀ	ú in <i>duty</i>	<i>Kibbutz</i>	Ɀ	u . . <i>but</i>

It will be shown hereafter how Kametz is distinguished from Kametz Chatuph.

8. The place of Cholem is very often supplied by the characteristic mark over װ and ן. This is the case when the letter preceding װ has no vowel, or when ן has no vowel affixed; as, משה *Mosheh*; שנה *Soné*. Sometimes

the same letter has both marks; as, שֹׁנֶה *Shoné*; עֲנוֹה *Gnosé*.

9. Besides the above vowels, there is another called *Sheva* שְׁ, which has been introduced to facilitate the utterance of words where two or more consonants would otherwise come together. When it is sounded, it has the power of a very short *e*, as in the words *below*, *furtherance*, but it is often passed over with great rapidity as if the above words were pronounced *b'low*, *furth'rance*. It is not sounded (1.) after a short vowel; as, פִּקְדוֹ *pik-du*. (2.) After a long vowel marked with a tonic accent; as, תִּפְקֹדְנָה *tiph-kód-na*. (3.) At the end of a word; as, פִּקְדֹת *pákadt*. In these instances *Sheva* is called quiescent.

10. *Sheva* is pronounced at the beginning of a word (1.) as, בְּרֵאשִׁית *bě-ré-shíth*. (2.) After a long vowel; as, פִּקְדִים *po-kě-dím*. (3.) After another *Sheva*; as, יִפְקְדוּ *yiph-ke-du*. (4.) Under a letter marked with a *Dagesh*; as, פִּקְדָּה *pik-ke-dá*. There *Sheva* is said to be *vocal* or *sonant*.

11. Instead of *Sheva*, a compound vowel consisting of *Sheva* and an imperfect vowel, is used under a guttural. These substitutes of *Sheva* are three in number. Their names, forms, and sound, are shown in the following table:—

Name.	Form.	Sound.
<i>Chateph Pathach</i>	שְׁ	<i>a</i> very short, as in <i>suit-able</i> .
<i>Chateph Segol</i>	שֶׁ	<i>e</i> very short, as in <i>furtherance</i> .
<i>Chateph Kametz</i>	שֻׁ	<i>o</i> very short, as in <i>consönant</i> .

ON DAGESH AND MAPPIK.

12. A point is sometimes inserted in the middle of a consonant affecting the pronunciation, and called Dagesh, or Mappik.

There are two kinds of Dagesh, the soft and the strong, called Dagesh-lene, and Dagesh-forte.

13. Dagesh-lene removes the aspiration (*h*) from the six letters כפר בנר כפת, which form the words *Beghadh kephath*; as, בָּ *bá*; גָּ *gá*; דָּ *dá*; פָּ *cá*; קָ *pá*; תָּ *tá*. This is done (1.) at the beginning of a sentence. (2.) In the beginning of a word, unless the preceding word ends in a quiescent letter or a long vowel, for in that case the aspirate remains. (3.) In the middle of a word after a quiescent Sheva. The two last rules are liable to many exceptions.

14. Dagesh-forte doubles the letter in which it is inserted; as, פֶּקֶד *pukkad*. It is placed in all letters except the gutturals and Resch. It removes the aspiration from the כפר בנר *beghadh kephath* letters in the same manner as Dagesh-lene. In them it is Dagesh-forte whenever it is not preceded by Sheva; as, נִגַּשׁ *niggash*. If it is preceded by Sheva it is Dagesh-lene; as, פָּקַדְתָּ *pá-kad-tá*.

15. Hence, when the gutturals אהוה ought by analogy to receive Dagesh forte, they compensate the loss of it by changing the preceding short vowel into its corresponding long vowel. Segol and Chirek are changed into Tzeri; as, אָחַל for אֶחַל; בָּרַךְ for בֶּרַךְ. Pathach into Kametz; as, יִבְרַךְ for יֶבְרַךְ. Kibbutz into Shurek and Cholem; as, יִבְרַךְ for יִבְרַךְ.

16. Dagesh-forte is used (1.) to compensate the omission of a letter; as, יִפּוֹל *yip-pol*, for יִיפּוֹל *yin-pol*. (2.)

As the characteristic of a conjugation ; as, פָּקַד *puk-kad*. (3.) After the demonstrative article הָ ; as, הָדָבָר *had-da-bhar*. (4.) For the sake of euphony.

17. A word with the accent on the penultimate ending in אֵ, אִ, אָ or אַ, often places Dagesh-forte in the first letter of the following word for the sake of euphony.

18. Dagesh-forte is properly used after the short vowels ; improperly and seldom after the long vowels ; never after Sheva and its substitutes.

19. Mappik is a point which is inscribed in the letters אֵ, אִ, אָ, אַ, to show that they are not quiescent, but to be pronounced with their proper sound. It is inscribed in אֵ in the middle of a word after Chirek, and in אִ at the end of a word only.

ON SYLLABLES AND THE MODE OF READING.

20. A syllable is the combined sound of a consonant and a vowel. A consonant always begins the syllable from right to left. A syllable is either pure or impure.

21. A pure syllable consists of one consonant and one vowel : as, אֵלִי *É-li* ; הָיִיתִי *há-yé-thí*. The letters אֵלִי, unaccompanied by a vowel, are quiescent, but are not therefore superfluous : they show the proper and essential form of the word, which would not be entire without them. In בָּרָאֲתִי *bá-rá-thí*, the א in the middle is quiescent. In הָוֵי *kó-vé-ká*, ו supports Cholem, and retains its consonantal power ; י is quiescent.

22. An impure or mixed syllable is that which has more than one consonant, and only one vowel. This generally happens by means of Sheva and its compounds,

which cannot form a distinct syllable, but join their consonant to others; as, פְּרִי *p'ri*; חֹלִי *chōlī*.

23. When Sheva is not expressed, it is understood, under every final letter of a word except the quiescent letters.

24. ע and ח, and ה with Mappik, at the end of a word, take Pathach, which is pronounced before them; as, מָשִׁיחַ *Máshíach*; יָדוּעַ *Yádúang*; אֱלֹהִי *Eloah*. It is called the furtive Pathach. It falls away when a syllable is added.

25. The Gutturals admit a quiescent Sheva; but a vocal Sheva is changed under them into one of its compounds.

26. If a vocal Sheva precedes a Guttural, it is generally changed into that vowel which is compounded with Sheva under the Guttural; as, וְאֶמְלֶה for וְאֵמְלֶה.

27. Sometimes two syllables are contracted into one; as, בְּאֱלֹהִים for בְּאֵלֹהִים.

28. If two Shevas occur at the beginning of a word, the first is changed into Chirik; as, לְשֹׁמֵעַ for לְשֵׁמֵעַ; or into Pathach or Segol under a Guttural; as, אֶבְנוֹ for אֲבָנוֹ; חֶלְקוֹ for חֵלְקוֹ. If the second Sheva is under י it is taken away; as, בְּיִהְיֶה for בְּיִהְיֶה.

29. If a simple Sheva follows a compound Sheva in the middle of a word, the compound Sheva is necessarily resolved into the short vowel, or simple Sheva, according as the preceding vowel is long or short; as, תִּהְיֶה for תִּהְיֶה; יִשְׁמְעוּ for יִשְׁמְעוּ. A compound Sheva is often changed into a simple Sheva for the sake of euphony; as, יִהְיֶה for יִהְיֶה.

30. ו and י sometimes assume the nature of vowels, and form diphthongs with the preceding vowels; as,

צו *txau* ; גֶּשׁוּ *gnesau* ; פִּיו *piu* ; פָּנָי *panai* ; אֲדֹנָי *adonai* ;
גָּלוּי *galui* ; גֹּי *goi*.

ON THE ACCENTS.

31. The Hebrew accents are those little marks which, in addition to the vowel points, are attached to syllables : these are either tonic or euphonic. The tonic accent is placed on the ultimate or penultimate syllable of a word : in the former case the word is called acute, in the latter penacute.

32. The tonic accents are twenty-five in number ; of these fourteen are placed above, and the remaining eleven below the consonant, in the following manner.

ABOVE THE LETTER.

Name.	Figure.	Name.	Figure.
Pashtá	ז	Rebhíang	ז
<i>Kadmá</i>	ז	Záképh Gádol	ז
Géresh	ז	Zakeph Katon	ז
Geráshayim	ז	Segoltá	ז
<i>Telisha Ketanna</i>	ז	Pázer	ז
Telisha Gedólá	ז	Zarka	ז
Karné Pára	ז	Shalsheleth	ז

UNDER THE LETTER.

<i>Mercha</i>	ז	Tebhir	ז
<i>Merca Chephula</i>	ז	<i>Darga</i>	ז
Tiphcha	ז	Athnach	ז
<i>Munach</i>	ז	<i>Yerach-ben-yomo</i>	ז
<i>Mahpach</i>	ז	Silluk	ז
Yethib	ז		

Those in Italics are called *Ministers*, the others *Kings*.

33. These accents have a threefold use. (1.) They serve as musical notes in chaunting the Hebrew Scriptures. (2.) They show the true pronunciation, or mark the syllables on which emphasis is to be laid. (3.) They point out the proper division of sentences.

34. Every syllable marked with a tonic accent is to be pronounced with emphasis, unless the accent be *Telisha-gedola* שׂ, or *Yethib* שׂ, which are always placed on the first syllable; or *Tiphcha* שׂ, when in the books of Psalms, Proverbs, and Job, it is placed on the last syllable; or *Telisha-ketanna* שׂ, *Pashta* שׂ, *Segolta* שׂ, *Zarka* שׂ, which are always placed on the last syllable, without in any way affecting those syllables. If the same accent is repeated in a word, the first only accentuates; as, תוֹחִי *tó-hu*. When there are different accents on the same word, the last is tonic, the first is used instead of the euphonic. A long vowel with a tonic accent renders the following Sheva quiescent; as, תְּגִלָּה *tá-gél-na*. The letters בּוֹדֵכָה take *Dagesh-lene* after a word ending in a long vowel or a quiescent letter, and accented with any one of the Kings.

35. The euphonic accent precedes the tonic, and renders the pronunciation more harmonious. It is called *Metheg*, or *Gayah*, and is represented by a straight perpendicular line placed under the consonants. It is placed under the third syllable preceding a tonic accent, unless it ends in Sheva or has Dagesh, and is added to long vowels before Sheva, and to all vowels before compound Sheva; as, חֶמֶה *chá-chemá*; יְשׁוֹפֵה *yě-ěsóph*. Metheg is easily distinguishable from Silluk, as Silluk is never placed on any syllable before the penult, and Metheg is never placed on any syllable after the antepenult.

36. Makkaph is a line like a hyphen placed between words which it couples together; as, וְאֶת־זֶה וְאֶת־זֶה *Veaph-gam-zoth*. A word before Makkaph loses its tonic accent. Cholem and Tzere before a sonant letter and Makkaph, are shortened into Kametz Chatuph and Segol; as, כֹּל- *cöl*, for כֹּל; אֶת־ *éth*, for אֶת.

37. On the difference between Kametz אָ *á*, and Kametz Chatuph אֱ *o*.

אֱ {	(without <i>Metheg</i> before <i>Sheva</i> ; as, חֹכְמָה	} is <i>Kametz Chatuph</i>
	<i>choch-ma</i> ,	
	without an accent before <i>Dagesh</i> ; as, רֶנָּה	
	<i>ron-nu</i> ,	
	in the last syllable before a sonant letter	
	without a tonic accent; as, וַיָּאִקֹּם	
	<i>vayákom</i> ; or before a sonant letter	
	and <i>Makkaph</i> ; as, כֹּל-	
	<i>col</i> ,	
	before a Guttural with <i>Chatuph Kametz</i> or	
	<i>Kametz Chatuph</i> ; as, אֶחָדֹו	
	<i>Ohóló</i> ;	
	פֶּגְנוּלְקָה <i>pó-gnolka</i> ,	

38. Rules for the accentuation of words will be given hereafter. After having advanced thus far, the learner should practise himself in reading Hebrew; and he may acquire facility in so doing by copying out some of the sentences at the end of the book, first in the Hebrew, then in the English character, and afterwards reading them over aloud.

39. Etymology is that part of grammar which teaches the derivation of words from their root, and the inflexions of nouns and verbs.

40. Primitive words in Hebrew are usually composed of three consonants; as, בָּקַר *he visited*; sometimes of

fewer : as, שֵׁם *a name* ; sometimes of more : as, עֲרָפֶל *darkness*.

41. Derivatives are formed from their primitives or roots, as they are commonly called ; (1.) By the addition of one or more of the letters of the word הִתְמַנְתִּי ; to these ל may be added : as, from צָבַע *he painted*, is derived אֶצְבָּע *a finger*. (2.) By removing one letter of the root ; as, from בָּנָה *he built*, is derived בֶּן *a son*. (3.) By removing one letter and adding another ; as, from נָטַע *he planted*, is derived מִטַּע *a plant*. (4.) By a change of the vowels without removing or adding a letter ; as, from דָּבַר *he spoke*, is derived דִּבָּר *a word*.

42. It is not easy to trace the roots of words as they occur in Hebrew reading, but the learner will be much assisted by attending to the following observations and rules.

The letters composing the words מִשָּׁה וְקָלָב אֵיתָן are called serviles, because by means of them as servants the numbers and cases of nouns, the moods, tenses, and persons of words are formed from the roots ; thus from the root פָּקַד *he visited*, is formed פָּקַדְתִּי *I visited*, אֶפְקֹד *I will visit*, &c. ; from ראש *a head*, is formed רֵאשִׁית *a beginning*, and בְּרֵאשִׁית, *in the beginning*.

43. In order, therefore, to find the root, it is necessary in the first place to clear the word of its servile letters. But here it must be observed, that the servile letters are often radicals, although the other letters of the alphabet are never serviles.

The four letters שָׁאבֶל (*Shaval*) are always radicals in the middle and end of a word.

The four letters מְנוּחָה (*Menocha*) are always radicals in the middle of a word.

44. (a) Reject the serviles, and should three letters remain, the same will constitute the root; as, אֶפְקֹד, א and ו being serviles, פֶּקַד is the root.

(b) After removing the serviles, should only two radicals remain, prefix *Nun* or *Yod*, or insert *Vau* in the middle; as, אָנַשׁ, root נָשׂ; הָצִיב, root צִב; הִמָּחַ, root מָח; else subjoin *He*, or double the second radical; as, גָּלָה, root גָּל; מִסָּבַח, root סָבַב.

(c) Should only one letter remain, after the rejection of the serviles, prefix *Nun* or *Yod*, and subjoin ה; as, יָדָה, root נָדָה; בָּתוּרָהוּ, root יָרָה.

(d) In the investigation of a root, let it be observed, that when a letter has been rejected at the beginning, middle, or end of a word, some other is very frequently inserted; as, יָתֵן, root נָתַן; שָׁוִים, root שָׁו; עָשִׂיתָ, root עָשָׂה.

(e) If after the rejection of the serviles only two letters remain, the first of which is marked with *Dagesh*, then generally *Nun*, sometimes *Yod*, and in two words *Lamed*, may prefixed; as, וַיָּבֹשׁ, root נָבַשׁ *he approached*; הִצִּיתָ, root יָצַת *he inflamed*; but יָקַח and נָתַע require *Lamed*; as, לָקַח *he received*; לָתַע *he endeavoured*.

(f) But should the latter of the two consonants be marked with *Dagesh*, then it must be doubled; as, סָבַב, root סָבַב *he went round*; except אָפַח, root אָפַח *he was angry*; and הִנָּח, root הִנָּח *he embalmed*.

(g) Should *Vau* precede the two remaining consonants, it is changed into *Yod*; as, הוֹשִׁיב, root יָשַׁב *he sat*.

(h) Should *Yod* follow the two remaining radicals, it is generally changed into *He*; as, גָּלִיתָ, root גָּלָה *he revealed*.

(i) Should there be only one radical remaining, and it be marked with *Dagesh*, then prefix *Nun* and subjoin *He*; as, נִכַּח, root נָכַח *he smote*.

NOUNS.

45. Most nouns in Hebrew are derived from verbs, and in general have for their ground forms the infinitive mood or participles.

46. But as the pronunciation of the ground forms of these words would in many cases be exceedingly difficult, on account of the concurrence of two or more consonants, an additional vowel is introduced to obviate this difficulty. This is generally *Seghol*, and hence nouns of this description are called *Segholates*. Thus מֶלֶךְ *a king*, becomes מֶלֶךְ, and then, to avoid the concurrence of two dissimilar vowels, מֶלֶךְ. If the penult consonant is a guttural, the furtive vowel will be *Pathach*. If the penult consonant is *Yod*, the furtive vowel will be *Chirek*. *Segholates* may be known by their taking the accent on the penult.

47. The change from masculine to feminine, and from singular to dual and plural in nouns, is generally effected by the addition of a syllable at the end of the word. This affects the pronunciation, and consequently the accentuation of the word, and hence produces a change in some of the preceding vowels.

ON THE GENDERS OF NOUNS.

48. There are two genders in Hebrew, the masculine and the feminine. Masculine nouns are the names and offices of men, rivers, mountains, people, months. Also

nouns ending in a radical letter are generally masculine.

49. Feminine nouns are the names and offices of women, cities, countries, and provinces. Those likewise are feminine which terminate in a servile and quiescent ה, preceded by (ַ) and a tonic accent; as, בְּרָכָה *a blessing*; or by a servile ה, preceded either by a long vowel with an accent, or a short vowel without an accent; as, זִמְרָה *a song*; רֵאשִׁית *a beginning*; חִכְמוֹת *wisdom*; גְּלוּת *banishment*; אֱמֶת *truth*; אֶמְתָּח *a sack*. Nouns of number from twenty to one hundred are either masculine or feminine; also the members of the body, though more frequently feminine. The cardinal numbers from three to ten with a masculine termination are feminine, and with a feminine termination are masculine. If the gender of a noun cannot be accurately determined by these rules, it may be discovered from its connection or construction.

FORMATION OF THE FEMININE FROM THE MASCULINE.

50. The feminine is formed from the masculine by adding ה, with the accent; as, טוֹב *good*, m.; טוֹבָה *good*, f. This removal of the accent causes a change in the preceding vowels.

(a) (ַ) and (ֹ) in the penult are changed into (ִ); as, גָּדוֹל *great*, m., גְּדוּלָה f.; שֵׁנִי *second*, m., שְׁנֵיָהּ f.

(b) (ֹ) in the last syllable, if not preceded by (ַ), is changed into (ִ), except in monosyllables; as, עֵקֶר *blind*, m., עֵקֶרָה f.; זָקֵן *old*, m., זָקֵנָה f.; דֵּעַ *opinion*, m., דֵּעָה f.

(c) If the masculine ends in הַ, הַ is changed into הָ, and (ַ) in the penult remains; as, יָפֶה *fair*, m., יָפָה f.

(d) Segholates form the feminine from the ground form by adding הָ; as, מֶלֶךְ for מַלְכָּה *a king, m., מַלְכָּה a queen, f.*

(e) Masculines in (י) form the feminine in הָ and ת; as, שְׁנִי *second, m., שְׁנִיָּה, שְׁנִיָּת f.*

51. Adjectives are compared in Hebrew by a periphrasis. The comparative is expressed by מִן or מִ above; as, חֲכָמָה טוֹבָה מִיְּדָנִים *wisdom is good more than jewels; i. e., is better than jewels.* The superlative is expressed by מְאֹד *very*; as, טוֹב מְאֹד *very good; i. e. best*; or by repeating the positive; as, טוֹב טוֹב *good good; i. e. very good*; or by בֵּין *among*; as, בְּאֶדָּם וּבִזְנוֹתָם *and treacherous among men; i. e. most treacherous of men.*

ON CASE.

52. The cases in Hebrew are not distinguished by their terminations as in Latin and Greek, but by the different significations or relations they bear to the words in the sentence. The rules of syntax can alone determine the case of any noun in construction. However,

ל is generally prefixed to the dative case.

אֶת to the accusative or the nominative after passive verbs.

מִן, מִ *from,* } to the ablative.
בִּי, בִּי *in,* }

הָ for הָל *the,* is common to all cases.

53. There are two declensions of Hebrew nouns. The first contains masculine, and the second feminine nouns. In both declensions there are three numbers, the singular, dual, and plural, but the dual number is only used in the names of things that are double by nature.

First Declension.

54. In the first declension the plural is formed from the singular by adding ים; as, טוֹב *good*, pl. טוֹבִים; צַדִּיק *just*, pl. צַדִּיקִים.

(a) Also (־), (ֿ), (ֶ) in the penult are changed into (ִ); and (ֶ) and (־) in Segholates, in the last syllable are changed into (ִ): as, דָּבָר *a word*, pl. דְּבָרִים; סֵפֶר *a book*, pl. סִפְרִים; מֶלֶךְ *a king*, pl. מְלָכִים; נָעַר *a boy*, pl. נַעֲרִים.

(b) (י) in the penult, if followed by (ֶ) or (־), is changed into (ִ): as, חֲמֵץ *a handful*, pl. חֲמִצִּים.

(c) (וּ) is contracted into (־) unless Dagesh intervenes: as, זֵיתָה *an olive*, pl. זֵיתִים.

55. Other changes in the last syllable.

(a) (־) is sometimes changed into (־) and Dagesh: as, אֵפֶן *a wheel*, pl. אֵפָנִים.

(b) (־) sometimes takes *Dagesh*: as, הָדָם *a myrtle*, pl. הָדָסִים.

(c) (־) is generally changed into (ִ), unless it is preceded by (־): as, עֵוֶר *blind*, pl. עֵוִרִים; זָקֵן *old*, pl. זָקִנִים.

(d) Some derived from verbs change (־) into (ִ) and *Dagesh*: as, מָגֵן *a shield*, pl. מִגְנִים.

(e) (י) and (ו) are sometimes shortened into (ֶ) and *Dagesh*: as, אָדָם *red*, pl. אֲדָמִים; חֲרוֹל *a nettle*, pl. חֲרָלִים.

(f) The termination הָ is cast off, and the preceding vowel remains: as, יָפָה *fair*, pl. יָפִים.

(g) The termination י is generally cast away: as, יְהוּדִי *a Jew*, pl. יְהוּדִים.

Some change (־) into (ִ): as, גֹּדִי *a goat*, pl. גִּדִּים.

Some are regular: as, בְּהָי *innocent*, pl. בְּהָיִים; כֵּלִי *a vessel*, makes pl. כֵּלִים.

Other peculiarities may be learnt from the Lexicon.

The Chaldaic plural termination is ין.

56. The dual number is formed from the singular by adding ים, and changing the vowels according to the rules in s. 60—65; as, רֶגֶל *a foot*, dual רַגְלַיִם.

Second Declension.

57. The second declension contains feminine nouns, which form the plural from the singular by adding וֹת, and changing the vowels according to the rules laid down for the first declension: as, חֶרֶב *a sword*, plur. חַרְבוֹת; יָתֵד *a nail*, plur. יְתָדוֹת; גֶּרֶן *a floor*, plur. גְּרָנוֹת; אֶבֶן *a bowl*, plur. אֲבָנוֹת.

(a) The terminations הָ and תָ are rejected; as, צְדָקָה *justice*, plur. צְדָקוֹת; עֲמָרָה *a garland*, plur. עֲמָרוֹת; except אֲמָה *maidservant*, plur. אֲמָהוֹת.

(b) Nouns of the form פִּקְדָּה, i. e. whose two first letters are radicals, with a short vowel under the first, and (:) under the second, follow the plural form of צְדָקָה: as, כֶּבֶשׂ *a lamb*, plur. כִּבְשֹׁת; עֵלְמָה *a virgin*, plur. עֲלָמוֹת; חֲרַפָּה *disgrace*, plur. חֲרַפּוֹת; חֲרֻבָּה *desolation*, plur. חֲרֻבוֹת.

(c) Monosyllables often have (·) and *Dagesh* in the penult of the plural: as, אֵם *a mother*, plur. אִמּוֹת; פֶּתַח *a morsel*, plur. פִּתּוֹת.

58. The dual retains the form of the first declension. הֵּ final is in the dual changed into ת: as, שֵׁפָה *a lip*, dual שְׁפָתַיִם.

59. The names of men, metals, and liquors, are used in the singular number only: names of ages are used in the plural number only. Some nouns are used in the dual number only: some have both the masculine and feminine termination in the plural number. These may be learned from the Lexicon.

NOUNS IN CONSTRUCTION.

60. When two nouns come together with different significations, the connexion between them is not expressed by a change in the latter noun, as in the Latin and Greek languages, but by shortening the vowels of the former, so that it may be pronounced more rapidly, and, as it were, run into the latter; and this change is said to be produced by the construction of the sentence.

61. The changes take place according to the following rules:—(τ) in the penult in each gender and number is changed into (:) or *Compound Sheva* under a guttural; and in the last syllable, when not followed by א, it is changed into (-): as, דְּבַר *a word*, in const. דְּבַר; אֹפֶק *a host*, in const. אֹפֶק.

(a) Masculine nouns change the plural termination ים, and the dual termination ים, into י, (τ) being changed into (:), and then the first (:) into (·), s. 28; or into (-) or (·) under a guttural: as, דְּבָרִים *words*, in const. דְּבָרִי; שִׁפְתַּי *lips*, in const. שִׁפְתִּי; עֲבָדִים *servants*, in const. עֲבָדִי; מְלָכִים *kings*, in const. מְלָכִי.

(b) Feminines in ת change ת into ח: as, צְדָקָה *justice*, in const. צְדָקָת; in plural, צְדָקוֹת *justices*, in const. צְדָקוֹת.

(c) Three monosyllables, אב *a father*; אח *a brother*; חם *a father-in-law*; change (τ) into (-), and take י at the end; as, אבִי, אחִי, חָמִי.

(d) Also three nouns, אָוֶן *iniquity*; מָוֶת *death*; תְּוֹהוֹ *the middle*; contract (τ) and (·) into ו; as, מָוֶת, in const. מוֹת; תְּוֹהוֹ, in const. תוֹהוֹ.

(e) Many nouns derived from quiescent verbs, or verbs defective in the second radical, retain (τ) in the penult; as, מִגְנֵי *shields*, in const. מִגְנֵי.

62. (·) remains unchanged, unless it precedes or follows (·), for then it is changed in the penult into (:), in the last syllable into (-): as, שָׁנָה *sleep*, in const. שָׁנָה; זָהוּן *an old man*, in const. זָהוּן.

(a) In plural nouns (·) of the penult is changed into (:); the other changes are as before: as, זָהוּנִים *old man*, in const. זָהוּנִי.

(b) These are excepted, with some others, which may be found in the Lexicon: as, אִיכָּה *hostility*; הֵיכֶל *a temple*; חֲפִצִּים *desiring*; זֵיתִים *olives*; חֵן *a bird's nest*, in const. חֵן; בֶּן *a son*, in const. בֶּן.

63. (·) in the last syllable before ה is changed into (·): as, מְקַנָּה *a possession*, in const. מְקַנָּה; except פֶּה *a mouth*, in const. פִּי.

64. In other cases (·) is not changed.

65. (-) and (·) are contracted into (·) unless *Dagesh* intervenes: as, בַּיִת *a house*, in const. בַּיִת.

PRONOUNS.

66. Pronouns are either separable or inseparable, the former being distinct words, the latter only affixes.

The separable pronouns are either declinable or indeclinable.

67. The personal pronouns אֲנִי *I*, אַתָּה *Thou*, הוּא *He*, הִיא *She*, are declinable.

	Sing.	Com. Gen.	Plur.	Com. Gen.
Nom.	אֲנִי or אֲנֹכִי	<i>I.</i>	אֲנֵנוּ, אַתָּה, or אֲנִי	<i>We.</i>
G. and D.	לִי	<i>of or to me.</i>	לָנוּ	<i>of or to us.</i>
Acc.	אֹתִי	<i>me.</i>	אֹתָנוּ	<i>Us.</i>
Abl.	מִמֶּנִּי or מֵאִתִּי	<i>from me.</i>	מֵאֵנָּה or מִמֶּנָּה	<i>from us.</i>

68.		Masc.	Fem.		Masc.	Fem.
Nom.	אֵלֶּם	אֵלֶּי	Those.		אַתֶּם	אַתֶּן or אַתְּנָה Ye.
G. and D.	לָּהֶם	לָּהֶן	Of thee.		לָּכֶם	לָּכֶן Of you.
Acc.	אֹתָם	אֹתָהּ	Thee.		אֹתְכֶם	אֹתְכֶן You.
Abl.	מֵאֵלֶּם	מֵאֵלֶּיךָ	from thee.		מֵאֲתֶּכֶם	מֵאֲתֶּכֶן from you.
69.		Sing.	Plur.		Sing.	Plur.
Nom.	הוּא He,	הֵם	הֵנָּה They.		הִיא or הוּא She,	הֵן, הֵנָּה They.
G. & D.	לּוֹ	לָּמוֹ			לָּהּ	לָּהֶן
Acc.	אוֹתוֹ	אוֹתָם or אוֹתָהֶם			אוֹתָהּ	אוֹתָהֶן
Abl.	מִמּוֹ	מֵהֶם			מֵמֶנָּה	מֵהֶן

70. The indeclinable separable pronouns are—

Sing.	זֶה	זֹאת	זֶה or זֶהָ This.
Plur.	—	—	אֵלֶּם or אֵלֶּיךָ These.
—	—	—	מִי or מַה Who? or What?
—	—	—	אֲשֶׁר who, what, sing. and plur.

71. The inseparable pronouns are always either prefixed or affixed to words. Those affixed are, 1. The possessive pronouns subjoined to nouns. 2. Those which mark the object of an active verb or a preposition.

ה *this*, and שׁ *what*, are prefixed to words: as, הַדָּבָר *this word*; שׁוֹעֲמָלוֹ *whose labour*.

72. ה generally takes (י) before א and ר, and ע without a (י): as, הָאָרֶץ *the earth*; הָרֹאשׁ *the head*; הַעֲדוּת *the testimony*; and it takes (י) before ה, ע, ת, with (י) under them: as, הַעֲרִים *the cities*; הַחֲכָם *the wise man*; הַהָרִים *the mountains*: before monosyllables it takes (י).

ש generally takes (י), seldom (:), (י), or (-).

73. After the three letters כלב the pronoun ה is excluded, and its vowel is transferred to them: as, בַּדֶּרֶךְ *in the way*, for בְּהֶדְרֶךְ.

74. The possessive pronouns are fragments of the personal pronouns which are always attached to the end of

nouns. Their derivation and proper form for nouns singular, ending in a vowel or consonant, and for nouns plural, are shown in the following table:—

75.	From	To	Form for singular nouns.		Form for nouns plural.
			ending in a vowel.	ending in a consonant.	
אני <i>I,</i>	אני	אני	אני	אני	אנִי
אתה <i>thou, m.,</i>	אתה	אתה	אתה	אתה	אתֶם
אתה <i>thou, f.,</i>	אתה	אתה	אתה	אתה	אתֶיךָ
הוא <i>he,</i>	הוא	הוא	הוא	הוא	הוֹ, poet.
היא <i>she,</i>	היא	היא	היא	היא	הִיא
אנחנו <i>we,</i>	אנחנו	אנחנו	אנחנו	אנחנו	אנֶחֱם
אתם <i>ye, m.,</i>	אתם	אתם	אתם	אתם	אתֶם
אתם <i>ye, f.,</i>	אתם	אתם	אתם	אתם	אתֶיךָ
הם <i>they, m.,</i>	הם	הם	הם	הם	הֵם
הן <i>they, f.,</i>	הן	הן	הן	הן	הֵנָּה

is derived

76. Examples of nouns with the affixes.

	Noun masculine.		Noun feminine.	
	Sing.	Plur.	Sing.	Plur.
	<i>word</i> דָּבָר	<i>words</i> דְּבָרִים	<i>law</i> תּוֹרָה	<i>laws</i> תּוֹרוֹת
<i>my</i>	. . דְּבָרִי	. . דְּבָרַי	. . תּוֹרָתִי	. . תּוֹרוֹתַי
<i>thy, m.</i>	. . דְּבָרְךָ	. . דְּבָרֶיךָ	. . תּוֹרַתְךָ	. . תּוֹרוֹתֶיךָ
<i>thy, f.</i>	. . דְּבָרְךָ	. . דְּבָרֶיךָ	. . תּוֹרַתְךָ	. . תּוֹרוֹתֶיךָ
<i>his</i>	. . דְּבָרוֹ	. . דְּבָרָיו	. . תּוֹרָתוֹ	. . תּוֹרוֹתָיו
<i>her</i>	. . דְּבָרָהּ	. . דְּבָרֶיהָ	. . תּוֹרַתָּהּ	. . תּוֹרוֹתֶיהָ
<i>our</i>	. . דְּבָרֵנוּ	. . דְּבָרֵינוּ	. . תּוֹרָתֵנוּ	. . תּוֹרוֹתֵנוּ
<i>your, m.</i>	. . דְּבָרְכֶם	. . דְּבָרֵיכֶם	. . תּוֹרַתְכֶם	. . תּוֹרוֹתֵיכֶם
<i>your, f.</i>	. . דְּבָרְכֶן	. . דְּבָרֵיכֶן	. . תּוֹרַתְכֶן	. . תּוֹרוֹתֵיכֶן
<i>their, m.,</i>	. . דְּבָרָם	. . דְּבָרֵיהֶם	. . תּוֹרָתָם	. . תּוֹרוֹתֵיהֶם
<i>their, f.</i>	. . דְּבָרָן	. . דְּבָרֵיהֶן	. . תּוֹרָתָן	. . תּוֹרוֹתֵיהֶן

ON THE CHANGES IN THE VOWELS ON ACCOUNT OF THE AFFIXES.

77. It may be remarked, in general, that before the four affixes, הָן, הֶם, כֶּן, כֵּם, which are called grave, the vowel points are changed, as if the noun was in construction. Also, that the affix, וְהוּא, is only added to nouns ending in הָ, and to the nouns הֶם, הֵא, אֵב.

Other changes are made according to the following rule:—

78. (ר) in the penult, in the singular number, in both genders, is changed into (י); in the last syllable it is not changed, except before the grave affixes: as, דְּבָר *a word*; דְּבָרִי *my word*.

(a) Feminines in ה change ה into ת: as, צְדָקָתִי *my justice*, from צְדָקָה.

(b) The affix is not added to nouns of the form מִלְחָמָה

with a double (ר): but of the form מְלַחֶמֶת. See below, s. 80.

(c) The plural termination ים is dropped: as, דְּבָרֶיךָ *thy words*; and before י *my*, pl., י is dropped also, that two י may not come together: as, דְּבָרַי *my words*.

(d) Feminines plural take י before all affixes, except יֵן, יָם, and יָן: as, צְדִיקוֹתַי *my justices*; צְדִיקוֹתֶיךָ *thy justices*.

(e) Many nouns derived from quiescent verbs, or verbs defective in the second radical, retain the first (ר).

(f) אָנֹן, מָנוֹת, תָּנִיחַ, contract (ר) and (ו) into ו, as in construction, Rule 62. d.: as, תוֹכוֹ *his middle*.

(g) אָב, אָח, חָם, retain (ר) in the singular number, and take a quiescent (י) before the affixes: as, אָבִיךָ *thy father*.

(h) גַּב *a roof*; גֵּן *a garden*; קוֹ *a cord*. Change (ר) into (-) and *Dagesh*: as, בֵּיתִי *my house*.

79. (ו) in the penult is changed into (י); in the last syllable it sometimes remains, and sometimes is changed: as, לִבִּיךָ *my heart*, from לֵבָב.

See סֶפֶר, under Rule 80.

(a) (ו) often remains in the penult, especially in words of the form אֵיתָן.

(b) It remains in the last syllable in nouns of the forms זָקֵן and פָּאֵר.

(c) In words of the form שׁוֹמֵר, it is changed into (י): as, שׁוֹמְרֵי *my guardian*.

(d) Before ה, בָּן, פָּם, this (י) on account of the following (י) is changed into (ו), or (ו) or (-) before a guttural: as, שׁוֹמְרֵיךָ *thy guardians*; אֵיבֶיךָ *thy enemy*.

In the pause it is written שׁוֹמֵרֶךָ.

(e) In many monosyllables (ו) remains. שֵׁם *a name*, and בֵּן *a son*, change it into (י): as, שְׁמֶךָ *thy name*; and in the pause שְׁמֶךָ: and some derived from verbs

defective in the second radical, change it into (·) and *Dagesh*: as, זְמַי *my time*.

80. (◌) in the penult, and in the last syllable, is changed into (◌): as, בְּגָדוֹ *his garment*, from בָּגַד.

(a) Some change the first (◌) into (◌): as, אֶבֶן *his stone*, from אָבֶן. Those which have (◌) under the first radical, if it is a guttural change (◌) into (◌): as, חֵלְקוֹ *his part*, from חָלַק.

(b) If the first (◌) is followed by (◌), it remains אֶצְבְּעוֹ *his finger*, from אָצַבַע.

(c) The termination ה is dropped: as, מְקוֹמָהּ *his possession*, from מָקוֹמָהּ; but before ה, (◌) remains; as, מִקְרָהָ *her accident*, from מִקְרָהָ.

(d) פִּי with an affix, is changed into פִּי: as, פִּיךָ *thy mouth*; שְׁוֹ *his flock*; and שְׁוֹהוֹ *his own flock*, are from the unused word שָׁוָה.

81. In Segholates (◌) in the penult is changed into (◌) ֹ, or (◌): as, קֹדְשׁוֹ *his holiness*, from קָדַשׁ.

(a) But it remains unchanged when followed by (◌) or (◌): as, אוֹצְרוֹ *his treasure*, from אוֹצַר.

(b) (◌) remains in the last syllable, excepting in some nouns derived from verbs defective in the second radical, when it is changed into (◌) or (◌) ֹ and *Dagesh*: as, מְצַחוֹ *his strength*, from מָצַח.

82. (◌) in the last syllable in some defective verbs is changed into (◌) and *Dagesh*: as, מִסְתִּי *my morsel*, from מָסַת. Except דְּבָשִׁי *my honey*, from דָּבַשׁ.

(a) (◌) and (◌) in the form זֵיתָה, are contracted into (◌): as, זֵיתָה *thy olive*, from זֵיתָה.

83. (◌) in the form פְּרִי, is changed into (◌): as, פְּרִי, or פְּרִי *his fruit*; עֲדִי *his mouth*, from עָדָה; חֲלִי *his disease*, from חָלָה.

ON THE VERB, ITS CONJUGATIONS, TENSES, AND PERSONS.

84. In treating of the verb, we shall first consider the conjugations, their significations, and characteristics. A Hebrew Verb has four conjugations, which, with one exception, are called by the names of the word used as an example in old grammars. Each conjugation has an active and passive voice : their names, significations, and characteristics, are shown in the following table :—

85.

Conjugation.	Name.	Signification.	Characteristics.
1st	active <i>Kal.</i> i. e., light or unencumbered.	פעַל he did.	The vowels (- τ) (" τ) (י τ)
	passive <i>Niphal.</i> נפעַל	It was done.	נ prefixed, which, in all tenses but the present, is compensated by <i>Dagesh</i> in the first radical, as fut. יִפְקֹד.
2d	active <i>Pihel.</i> פעַל	He did frequently or intensely.	<i>Dagesh</i> in the second radical, or <i>Sheva</i> under the formative letter, unless it comes there on account of the affix, as יִפְקֹדִי.
	passive <i>Puhal.</i> נפעַל	It was done frequently or intensely.	Characteristics of the active voice, and <i>Kibbutz</i> under the second radical.
3d	active <i>Hiphil.</i> הפעיל	He caused to do.	ה prefixed, or <i>Pathach</i> under the formative letter, or י before the last radical, as יִפְקֹדֵי.
	passive <i>Hophal.</i> הנפעל	He was caused to do.	<i>Kametz Chatuph</i> } before the first radical, as { or <i>Kibbutz</i> } or <i>Shureh</i> } הִפְקֹדֵי הִפְקֹדֵי הִפְקֹדֵי
4th	active and passive { <i>Hithpahel.</i> התפעל	He did anything to himself : or, it was done to himself.	הת prefixed, and <i>Dagesh</i> in the middle radical.

ON THE MOODS AND TENSES.

86. There are three moods : the indicative, the imperative, and the infinitive.

There are two participles, the active and passive.

The gerunds in Hebrew are formed by prefixing one of the letters of the word עֲקָלִים, to the infinitive mood.

There are two tenses, the past and the future.

The past tense represents the action as already done in any of the significations expressed by the past tenses of other languages.

The future represents the action as yet to come, either with or without respect to the precise time.

(a) ׀ prefixed to the past tense, gives it the signification of the future; and ׀ prefixed to the future gives it the signification of the past tense. Hence ׀ is called Vau conversive.

87. Verbs have two numbers, and three persons.

The persons are formed by adding one or two letters of the personal pronouns to the root of the verb: as is shown in the following table.

<i>He visited,</i>	בָּקַד	ה	represents	הוּא	<i>she</i>
<i>She visited,</i>	בָּקְדָה				
<i>Thou</i> { m.,	בָּקַדְתָּ	תָּ	. . . .	אַתָּה	<i>thou, m.</i>
f.,	בָּקַדְתְּ	תְּ	. . . .	אַתְּ	<i>thou, f.</i>
<i>I,</i>	בָּקַדְתִּי	תִּי	for כִּי . .	אֲנִי	<i>I</i>
<i>They,</i>	בָּקְדוּ		. . . .	
<i>Ye</i> { m.,	בָּקַדְתֶּם	תֶּם	. . . .	אַתֶּם	<i>ye, m.</i>
f.,	בָּקַדְתֶּן	תֶּן	. . . .	אַתֶּן	<i>ye, f.</i>
<i>We</i>	בָּקַדְנוּ	נוּ	. . . .	אֲנַחְנוּ	<i>we</i>

IMPERATIVE MOOD.

<i>Visit thou, m.,</i>	בָּקַד or בָּקְדִי				
— <i>thou, f.,</i>	בָּקְדִי	י	represents	אַתְּ	<i>thou, f.</i>
— <i>ye, m.,</i>	בָּקְדוּ		. . . .	
— <i>ye, f.,</i>	בָּקְדֶנָּה	נָה	. . . .	אַתֶּנָּה	<i>ye, fem.</i>

FUTURE TENSE.

The persons of the future are formed from the persons of the imperative, by prefixing one of the letters of the word אִתָּן.

<i>I will visit,</i>	אֶפְקֹד	א	represents	אֲנִי	<i>I.</i>
<i>Thou, m.,</i>	תִּפְקֹד	ת	.	אַתָּה	<i>thou, m.</i>
<i>Thou, f.,</i>	תִּפְקְדִי	ת	.	אַתְּ	<i>thou, f.</i>
<i>He,</i>	יִפְקֹד	י	for	הוא	<i>he</i>
<i>She,</i>	תִּפְקֹד	ת	for	היא	<i>she</i>
<i>We,</i>	נִפְקֹד	נ	.	אֲנֵנוּ	<i>we</i>
<i>Ye, m.,</i>	תִּפְקְדוּ	ת	for	אַתֶּם	<i>ye, m.</i>
<i>Ye, f.,</i>	תִּפְקֹדְנָה	נ	.	אַתְּנָה	<i>ye, f.</i>
<i>They, m.,</i>	יִפְקְדוּ	.	.	.	.
<i>They, f.,</i>	תִּפְקֹדְנָה	נ	.	הֵנָּה	<i>they, fem.</i>

88. This mode of forming the persons and tenses is applicable to all the conjugations. A paragogic נ is often found in those persons of the future and perfect, which end in י or ו. And a paragogic ה or הַ is often added to the second sing. mas. of the perfect and imperative; to the first person singular and plural of the future; and to the infinitive. In a regular Hebrew verb, all the letters of the root are retained, and are pronounced in all the conjugations; i. e., they are not left out, nor are quiescent.

89. The following pages contain examples of all the conjugations of regular and irregular verbs.

PARADIGM OF VERBS IN KAL.

	Regular	Verb.	Verb.
PRETER.	Verb.	5 init.	ד
Sing. 3 m.	הָפֵל	הָפֵשׁ	הָפֵב
3 f.	הָפִילָהּ	הָפִישָׁהּ	הָפִיבָהּ
2 m.	הָפַלְתָּ	הָפַשְׁתָּ	הָפַבְתָּ
2 f.	הָפַלְתְּ	הָפַשְׁתְּ	הָפַבְתְּ
1 com.	הָפַלְתִּי	הָפַשְׁתִּי	הָפַבְתִּי
Plur. 3 com.	הָפִילוּ	הָפִישׁוּ	הָפִיבוּ
2 m.	הָפַלְתֶּם	הָפַשְׁתֶּם	הָפַבְתֶּם
2 f.	הָפַלְתֶּן	הָפַשְׁתֶּן	הָפַבְתֶּן
1 com.	הָפַלְנוּ	הָפַשְׁנוּ	הָפַבְנוּ
INF. abs.	הָפֹל	הָפֹשׁ	הָפֹב
INF. cons.	הָפֵל	הָפֵשׁ	הָפֵב
IMPERATIVE.			
Sing. m.	הָפֵל	הָפֵשׁ	הָפֵב
f.	הָפִילִי	הָפִישִׁי	הָפִיבִי
Plur. m.	הָפִילוּ	הָפִישׁוּ	הָפִיבוּ
f.	הָפִילְנָה	הָפִישְׁנָה	הָפִיבְנָה
FUTURE.			
Sing. 3 m.	יִהְיֶה	יִהְיֶשׁ	יִהְיֶב
3 f.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
2 m.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
2 f.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
1 com.	אֶהְיֶה	אֶהְיֶשׁ	אֶהְיֶב
Plur. 3 m.	יִהְיֶה	יִהְיֶשׁ	יִהְיֶב
3 f.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
2 m.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
2 f.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
1 com.	נִהְיֶה	נִהְיֶשׁ	נִהְיֶב
FUT. apoc.	—	—	—
PART. act.	הֹפֵל	הֹפֵשׁ	הֹפֵב
pass.	הֻפַּל	הֻפַּשׁ	הֻפַּב

PARADIGM OF VERBS IN KAL.

Verb. ִי init.	Verb. ִי med.	Verb. ִי final.	Verb. ִי final.
יָשַׁב	קָם	מָצָא	גָּלַח
regular.	קָמָה	מָצָאָה	גָּלְחָה
	קָמְתָּ	מָצָאתָ	גָּלִיתָ
	קָמְתָּ	מָצָאתָ	גָּלִיתָ
	קָמְתִּי	מָצָאתִי	גָּלִיתִי
	קָמוּ	מָצְאוּ	גָּלוּ
	קָמְתֶּם	מָצְאתֶם	גָּלִיתֶם
	קָמְתֻּם	מָצְאתֻם	גָּלִיתֻם
	קָמוּ	מָצְאוּ	גָּלִינוּ
יָשׁוּב	קוּם	מָצֵא	גָּלַח
שָׁבַת	קוּם	מָצָא	גָּלְחָה
יָשַׁב	קוּם	מָצָא	גָּלַח
יָשָׁב	קוּמִי	מָצְאִי	גָּלִי
שָׁבַי	קוּמִי	מָצְאִי	גָּלִי
יָשָׁב	קוּמוּ	מָצְאוּ	גָּלוּ
שָׁבָה	קוּמְנָה	מָצְאָנָה	גָּלִינָה
יָשַׁב	יָקוּם	יִמָּצֵא	יִגְלַח
יָשָׁב	תָּקוּם	תִּמָּצֵא	תִּגְלַח
שָׁבַת	תָּקוּם	תִּמָּצֵא	תִּגְלַח
יָשָׁב	תָּקוּמִי	תִּמָּצְאִי	תִּגְלִי
שָׁבָי	תָּקוּם	תִּמָּצֵא	תִּגְלַח
יָשָׁב	תָּקוּמוּ	יִמָּצְאוּ	יִגְלוּ
שָׁבָה	תָּקוּמְנָה	תִּמָּצְאָנָה	תִּגְלִינָה
יָשָׁב	תָּקוּמִי	תִּמָּצְאִי	תִּגְלִי
שָׁבָי	תָּקוּמוּ	תִּמָּצְאוּ	תִּגְלוּ
יָשָׁב	תָּקוּמְנָה	תִּמָּצְאָנָה	תִּגְלִינָה
יָשָׁב	נָקַם	נִמְצָא	נִגְלַח
שָׁבַת	נָקַם	—	נִגְלַח
יָשָׁב	נָקַם	נִמָּצֵא	נִגְלַח
יָשָׁב	נָקַם	נִמָּצֵא	נִגְלַח

PARADIGM OF VERBS IN NIPHAL.

	Regular Verb.	Verb. י init.	Verb. ר
PRETER.			
Sing. 3 m.	נִקְטַל	נִקְטַשׁ	נִקְטַב
3 f.	נִקְטְלָהּ	נִקְטְשָׁהּ	נִקְטְבָהּ
2 m.	נִקְטַלְתָּ	נִקְטַשְׁתָּ	נִקְטַבְתָּ
2 f.	נִקְטַלְתְּ	נִקְטַשְׁתְּ	נִקְטַבְתְּ
1 com.	נִקְטַלְתִּי	נִקְטַשְׁתִּי	נִקְטַבְתִּי
Plur. 3 com.	נִקְטְלוּ	נִקְטְשׁוּ	נִקְטְבוּ
2 m.	נִקְטַלְתֶּם	נִקְטַשְׁתֶּם	נִקְטַבְתֶּם
2 f.	נִקְטַלְתֶּן	נִקְטַשְׁתֶּן	נִקְטַבְתֶּן
1 com.	נִקְטַלְנוּ	נִקְטַשְׁנוּ	נִקְטַבְנוּ
INFINITIVE.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב
IMPERATIVE.			
Sing. m.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב
f.	הִקְטִילִי	הִקְטִישִׁי	הִקְטִיבִי
Plur. m.	הִקְטִילוּ	הִקְטִישׁוּ	הִקְטִיבוּ
f.	הִקְטִילְנָה	הִקְטִישְׁנָה	הִקְטִיבְנָה
FUTURE.			
Sing. 3 m.	יִקְטַל	יִקְטַשׁ	יִקְטַב
3 f.	תִּקְטְלָהּ	תִּקְטְשָׁהּ	תִּקְטְבָהּ
2 m.	תִּקְטַלְתָּ	תִּקְטַשְׁתָּ	תִּקְטַבְתָּ
2 f.	תִּקְטַלְתְּ	תִּקְטַשְׁתְּ	תִּקְטַבְתְּ
1 com.	אִקְטַל	אִקְטַשׁ	אִקְטַב
Plur. 3 m.	יִקְטְלוּ	יִקְטְשׁוּ	יִקְטְבוּ
3 f.	תִּקְטַלְנָהּ	תִּקְטַשְׁנָהּ	תִּקְטַבְנָהּ
2 m.	תִּקְטַלְתֶּם	תִּקְטַשְׁתֶּם	תִּקְטַבְתֶּם
2 f.	תִּקְטַלְתֶּן	תִּקְטַשְׁתֶּן	תִּקְטַבְתֶּן
1 com.	נִקְטַל	נִקְטַשׁ	נִקְטַב
Fut. apoc.	—	—	—
PARTICIPLE.	נִקְטָל	נִקְטָשׁ	נִקְטָב

Verb.	Verb.	Verb.	Verb.
init.	‡ med.	‡ final.	‡ final.
נִשְׁמָה	נְקוּם	נִמְצָא	נִגְלָה
נִשְׁמָה	נְקוּמָה	נִמְצָאָה	נִגְלָתָה
נִשְׁמָה	נְקוּמוֹת	נִמְצָאוֹת	נִגְלִית
נִשְׁמָה	נְקוּמוֹת	נִמְצָאוֹת	נִגְלִית
נִשְׁמָה	נְקוּמוֹתַי	נִמְצָאוֹתַי	נִגְלִיתַי
נִשְׁמָה	נְקוּמוֹ	נִמְצָאוֹ	נִגְלִי
נִשְׁמָה	נְקוּמוֹתֵם	נִמְצָאוֹתֵם	נִגְלִיתֵם
נִשְׁמָה	נְקוּמוֹתָן	נִמְצָאוֹתָן	נִגְלִיתָן
נִשְׁמָה	נְקוּמוֹנֵי	נִמְצָאוֹנֵי	נִגְלִינֵי
הַנִּשְׁמָה	הַנְקוּם	הַנִּמְצָא	הַנִּגְלָה
הַנִּשְׁמָה	הַנְקוּם	הַנִּמְצָא	הַנִּגְלָה
הַנִּשְׁמָה	הַנְקוּמִי	הַנִּמְצָאִי	הַנִּגְלִי
הַנִּשְׁמָה	הַנְקוּמוֹ	הַנִּמְצָאוֹ	הַנִּגְלִי
הַנִּשְׁמָה	הַנְקוּמָנָה	הַנִּמְצָאוֹנָה	הַנִּגְלִינָה
יִשְׁמָם	יִקוּם	יִמְצָא	יִגְלָה
הַיִּשְׁמָם	הַיִּקוּם	הַיִּמְצָא	הַיִּגְלָה
הַיִּשְׁמָם	הַיִּקוּם	הַיִּמְצָא	הַיִּגְלָה
הַיִּשְׁמָם	הַיִּקוּמִי	הַיִּמְצָאִי	הַיִּגְלִי
הַיִּשְׁמָם	הַיִּקוּם	הַיִּמְצָא	הַיִּגְלָה
יִשְׁמָם	יִקוּמוֹ	יִמְצָאוֹ	יִגְלִי
הַיִּשְׁמָם	הַיִּקוּמָנָה	הַיִּמְצָאוֹנָה	הַיִּגְלִינָה
הַיִּשְׁמָם	הַיִּקוּמוֹ	הַיִּמְצָאוֹ	הַיִּגְלִי
הַיִּשְׁמָם	הַיִּקוּמָנָה	הַיִּמְצָאוֹנָה	הַיִּגְלִינָה
נִשְׁמָם	נְקוּם	נִמְצָא	נִגְלָה
—	—	—	יִגְלִי
נִשְׁמָם	נְקוּם	נִמְצָא	נִגְלָה

PARADIGM OF VERBS IN PHEL.

	Regular	Verb.	Verb.
PRETER.	Verb.	5 init.	ד'
Sing. 3 m.	הִשָּׁל	נִגַּשׁ	סִיבֵּב
2 f.	הִשְׁלַח	regular.	סִיבְּחָה
2 m.	הִשְׁלַחְתָּ		סִיבְּחָתָהּ
2 f.	הִשְׁלַחְתְּ		סִיבְּחָתְךָ
1 com.	הִשְׁלַחְתִּי		סִיבְּחָתִי
Plur. 3 com.	הִשְׁלִיחוּ		סִיבְּחוּ
2 m.	הִשְׁלַחְתֶּם		סִיבְּחֶם
2 f.	הִשְׁלַחְתֶּן		סִיבְּחֶנָּה
1 com.	הִשְׁלַחְנוּ		סִיבְּחֵנוּ
INFINITIVE.	הִשָּׁל	נִגַּשׁ	סִיבֵּב
IMPERATIVE.			
Sing. m.	הִשָּׁל	נִגַּשׁ	סִיבֵּב
f.	הִשְׁלִי	&c.	סִיבְּכִי
Plur. m.	הִשְׁלִיחוּ		סִיבְּכוּ
f.	הִשְׁלִיחִי		סִיבְּכִנָּה
FUTURE.			
Sing. 3 m.	יִהְיֶה	יִנְגַּשׁ	יִסִּיבֵּב
3 f.	תִּהְיֶה	&c.	תִּסִּיבֵּב
2 m.	תִּהְיֶה		תִּסִּיבֵּב
2 f.	תִּהְיֶה		תִּסִּיבְּכִי
1 com.	יִהְיֶה		יִסִּיבֵּב
Plur. 3 m.	יִהְיֶה		יִסִּיבְּכוּ
3 f.	תִּהְיֶה		תִּסִּיבְּכִנָּה
2 m.	תִּהְיֶה		תִּסִּיבְּכוּ
2 f.	תִּהְיֶה		תִּסִּיבְּכִנָּה
1 com.	יִהְיֶה		יִסִּיבֵּב
Fut. apoc.	—	—	—
PARTICIPLE.	הִשְׁלֹחַ	מִנְגֵּשׁ	מִסִּיבֵּב

PARADIGM OF VERBS IN PIHEL.

[illegible]

PARADIGM OF VERBS IN PUHAL.

PARTICIPLE.	Regular Verb.	Verb. 5 init.	Verb. 5 init.
Sing. 3 m.	הִפְלִי	הִפְלִישׁ	סִפְּרָה
3 f.	הִפְלִיחַ		סִפְּרָהּ
2 m.	הִפְלִיָּה		סִפְּרָתְךָ
2 f.	הִפְלִיָּה		סִפְּרָתְךָ
1 com.	הִפְלִיתִי		סִפְּרָתִי
Plur. 3 com.	הִפְלִיּוּ		סִפְּרוּ
2 m.	הִפְלִיְתֶם		סִפְּרֶתֶם
2 f.	הִפְלִיְתֶנּוּ		סִפְּרֶתֶנּוּ
1 com.	הִפְלִינוּ		סִפְּרֶנּוּ
INFINITIVE.	הִפְלִי	הִפְלִישׁ	סִפְּרָה
IMPERATIVE.			
Sing. m.	None.		
f.			
Plur. m.			
f.			
FUTURE.			
Sing. 3 m.	יִהְיֶה	יִהְיֶה	יִסְפְּרֶה
3 f.	יִהְיֶה		יִסְפְּרֶהּ
2 m.	יִהְיֶה	&c.	יִסְפְּרֶתְךָ
2 f.	יִהְיֶה		יִסְפְּרֶתְךָ
1 com.	יִהְיֶה		יִסְפְּרֶתִי
Plur. 3 m.	יִהְיֶה		יִסְפְּרוּ
3 f.	יִהְיֶה		יִסְפְּרֶנּוּ
2 m.	יִהְיֶה		יִסְפְּרֶתֶם
2 f.	יִהְיֶה		יִסְפְּרֶתֶנּוּ
1 com.	יִהְיֶה		יִסְפְּרֶנּוּ
Fut. apoc.	—	—	—
PARTICIPLE.	הִפְּלִי	הִפְּלִישׁ	סִפְּרָה

PARADIGM OF VERBS IN PUHAL.

Verb. ִּי or ִּי init.		Verb. ִּי med.	Verb. ִּי final.	Verb. ִּי final.
יִשָּׁב	יִשָּׁב	הוֹשִׁיבֵם	מִשָּׁבֵם	גִּלְתִּי
		הוֹשִׁיבָהּ	מִשָּׁבָהּ	גִּלְתָּהּ
regular.	regular.	הוֹשִׁיבָתָּהּ	מִשָּׁבָתָּהּ	גִּלְתִּיךָ
		הוֹשִׁיבָתִּי	מִשָּׁבָתִּי	גִּלְתִּיךָ
		הוֹשִׁיבֵנוּ	מִשָּׁבֵנוּ	גִּלְתִּי
		הוֹשִׁיבָתֶם	מִשָּׁבָתֶם	גִּלְתִּיכֶם
		הוֹשִׁיבָתֶּנּוּ	מִשָּׁבָתֶּנּוּ	גִּלְתִּיכֶם
		הוֹשִׁיבָנוּ	מִשָּׁבָנוּ	גִּלְתִּיכֶם
יִשָּׁב	יִשָּׁב	הוֹשִׁיבֵם	מִשָּׁבֵם	גִּלְתִּי

יִשָּׁב	יִשָּׁב	יְהוֹשִׁיבֵם	יִשָּׁבֵם	יִגְלִי
		יְהוֹשִׁיבָהּ	יִשָּׁבָהּ	יִגְלִיךָ
&c.	&c.	יְהוֹשִׁיבָתָּהּ	יִשָּׁבָתָּהּ	יִגְלִיךָ
		יְהוֹשִׁיבָתִּי	יִשָּׁבָתִּי	יִגְלִיךָ
		יְהוֹשִׁיבָנוּ	יִשָּׁבָנוּ	יִגְלִי
		יְהוֹשִׁיבָתֶם	יִשָּׁבָתֶם	יִגְלִיכֶם
		יְהוֹשִׁיבָתֶּנּוּ	יִשָּׁבָתֶּנּוּ	יִגְלִיכֶם
		יְהוֹשִׁיבָנוּ	יִשָּׁבָנוּ	יִגְלִיכֶם
		יְהוֹשִׁיבֵם	יִשָּׁבֵם	יִגְלִי

יִשָּׁב

יְהוֹשִׁיבֵם

יִשָּׁבֵם

יִגְלִי

PARADIGM OF VERBS IN HIPHIL.

	Regular	Verb.	Verb.
PRETER.	Verb.	5 init.	דף
Sing. 3 m.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב
3 f.	הִקְטִילָּהּ	הִקְטִישָׁהּ	הִקְטִיבָּהּ
2 m.	הִקְטַלְתָּ	הִקְטַשְׁתָּ	הִקְטַבְתָּ
2 f.	הִקְטַלְתְּ	הִקְטַשְׁתְּ	הִקְטַבְתְּ
1 com.	הִקְטַלְתִּי	הִקְטַשְׁתִּי	הִקְטַבְתִּי
Plur. 3 com.	הִקְטִילוּ	הִקְטִישׁוּ	הִקְטִיבוּ
2 m.	הִקְטַלְתֶּם	הִקְטַשְׁתֶּם	הִקְטַבְתֶּם
2 f.	הִקְטַלְתֶּן	הִקְטַשְׁתֶּן	הִקְטַבְתֶּן
1 com.	הִקְטַלְנוּ	הִקְטַשְׁנוּ	הִקְטַבְנוּ
INFINITIVE.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב
IMPERATIVE.			
Sing. m.	הִקְטֵל	הִקְטֵשׁ	הִקְטֵב
f.	הִקְטִילִי	הִקְטִישִׁי	הִקְטִיבִי
Plur. m.	הִקְטִילוּ	הִקְטִישׁוּ	הִקְטִיבוּ
f.	הִקְטִילְנָה	הִקְטִישְׁנָה	הִקְטִיבְנָה
FUTURE.			
Sing. 3 m.	יִקְטִיל	יִקְטִישׁ	יִקְטִיב
3 f.	תִּקְטִיל	תִּקְטִישׁ	תִּקְטִיב
2 m.	תִּקְטִיל	תִּקְטִישׁ	תִּקְטִיב
2 f.	תִּקְטִילִי	תִּקְטִישִׁי	תִּקְטִיבִי
1 com.	אִקְטִיל	אִקְטִישׁ	אִקְטִיב
Plur. 3 m.	יִקְטִילוּ	יִקְטִישׁוּ	יִקְטִיבוּ
3 f.	תִּקְטִילְנָה	תִּקְטִישְׁנָה	תִּקְטִיבְנָה
2 m.	תִּקְטִילוּ	תִּקְטִישׁוּ	תִּקְטִיבוּ
2 f.	תִּקְטִילְנָה	תִּקְטִישְׁנָה	תִּקְטִיבְנָה
1 com.	נִקְטִיל	נִקְטִישׁ	נִקְטִיב
Fut. apoc.	יִקְטֹל	יִקְטֹשׁ	
PARTICIPLE.	מִקְטִיל	מִקְטִישׁ	מִקְטִיב

PARADIGM OF VERBS IN HIPHIL.

[illegible]

PARADIGM OF VERBS IN HOPHAL.

PRETER.	Regular Verb.	Verb. 3 init.	Verb.
Sing. 3 m.	הִקְטִיל	הִקְטִיל	הִקְטִיל
3 f.	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ
2 m.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
2 f.	הִקְטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ
1 com.	הִקְטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
Plur. 3 com.	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ
2 m.	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
2 f.	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
1 com.	הִקְטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
IMPERATIVE.	הִקְטִיל	הִקְטִיל	הִקְטִיל
IMPERATIVE.			
Sing. 2 m.	} None.		
f.			
Plur. m.			
f.			
FUTURE.			
Sing. 3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל
3 f.	יִקְטֹלָהּ	יִקְטֹלָהּ	יִקְטֹלָהּ
2 m.	יִקְטֹלְתָּ	יִקְטֹלְתָּ	יִקְטֹלְתָּ
2 f.	יִקְטֹלְתְּ	יִקְטֹלְתְּ	יִקְטֹלְתְּ
1 com.	יִקְטֹלְתִּי	יִקְטֹלְתִּי	יִקְטֹלְתִּי
Plur. 3 m.	יִקְטֹלוּ	יִקְטֹלוּ	יִקְטֹלוּ
3 f.	יִקְטֹלְנָהּ	יִקְטֹלְנָהּ	יִקְטֹלְנָהּ
2 m.	יִקְטֹלְתֶּם	יִקְטֹלְתֶּם	יִקְטֹלְתֶּם
2 f.	יִקְטֹלְתֶּן	יִקְטֹלְתֶּן	יִקְטֹלְתֶּן
1 com.	יִקְטֹלְנוּ	יִקְטֹלְנוּ	יִקְטֹלְנוּ
Fut. apoc.	—	—	—
PARTICIPLE.	מִקְטִיל	מִקְטִיל	מִקְטִיל

PARADIGM OF VERBS IN HOPHAL.

Verb. ִּ or ִּ init.	Verb. ִּ med.	Verb. ִּ final.	Verb. ִּ final.
הוֹשִׁיב הוֹשִׁיב	הוֹקֵם	הִמָּצֵא	הִנָּלַח
הוֹשִׁיבָה	הוֹקֵמָה	הִמָּצֵאָה	הִנָּלְמָה
הוֹשִׁיבִית	הוֹקֵמִית	הִמָּצֵאִית	הִנָּלִית
הוֹשִׁיבִיתִי	הוֹקֵמִיתִי	הִמָּצֵאִיתִי	הִנָּלִיתִי
הוֹשִׁיבִי	הוֹקֵמִי	הִמָּצֵאִי	הִנָּלִי
הוֹשִׁיבְתֶם	הוֹקֵמְתֶם	הִמָּצֵאְתֶם	הִנָּלִיתֶם
הוֹשִׁיבְתֶּן	הוֹקֵמְתֶּן	הִמָּצֵאְתֶּן	הִנָּלִיתֶן
הוֹשִׁיבֻהוּ	הוֹקֵמֻהוּ	הִמָּצֵאוּ	הִנָּלִיבוּ
הוֹשִׁיבֻהֶן	הוֹקֵמֻהֶן	הִמָּצֵאוּ	הִנָּלִיבוּ

הוֹשִׁיב יוֹשֵׁב	הוֹקֵם יוֹקֵם	הִמָּצֵא יִמָּצֵא	הִנָּלַח יִנָּלַח
הוֹשִׁיבָה יוֹשֵׁבָה	הוֹקֵמָה יוֹקֵמָה	הִמָּצֵאָה יִמָּצֵאָה	הִנָּלְמָה יִנָּלְמָה
הוֹשִׁיבִית יוֹשֵׁבִית	הוֹקֵמִית יוֹקֵמִית	הִמָּצֵאִית יִמָּצֵאִית	הִנָּלִית יִנָּלִית
הוֹשִׁיבִיתִי יוֹשֵׁבִיתִי	הוֹקֵמִיתִי יוֹקֵמִיתִי	הִמָּצֵאִיתִי יִמָּצֵאִיתִי	הִנָּלִיתִי יִנָּלִיתִי
הוֹשִׁיבִי יוֹשֵׁבִי	הוֹקֵמִי יוֹקֵמִי	הִמָּצֵאִי יִמָּצֵאִי	הִנָּלִי יִנָּלִי
הוֹשִׁיבְתֶם יוֹשֵׁבְתֶם	הוֹקֵמְתֶם יוֹקֵמְתֶם	הִמָּצֵאְתֶם יִמָּצֵאְתֶם	הִנָּלִיתֶם יִנָּלִיתֶם
הוֹשִׁיבְתֶּן יוֹשֵׁבְתֶּן	הוֹקֵמְתֶּן יוֹקֵמְתֶּן	הִמָּצֵאְתֶּן יִמָּצֵאְתֶּן	הִנָּלִיתֶן יִנָּלִיתֶן
הוֹשִׁיבֻהוּ יוֹשֵׁבֻהוּ	הוֹקֵמֻהוּ יוֹקֵמֻהוּ	הִמָּצֵאוּ יִמָּצֵאוּ	הִנָּלִיבוּ יִנָּלִיבוּ

הוֹשִׁיב מוֹשִׁיב	הוֹקֵם מוֹקֵם	הִמָּצֵא מִמָּצֵא	הִנָּלַח מִנָּלַח
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PARADIGM OF VERBS IN HITHPAHEL.

PARTER.	Regular Verb.	Verb. 5 m.	Verb. 4
PRESENT.			
Sing. 3 m.	יִתְחַלֵּץ	יִתְחַלֵּץ	יִתְחַלֵּץ
3 f.	תִּתְחַלֵּץ		תִּתְחַלֵּץ
2 m.	תִּתְחַלֵּץ		תִּתְחַלֵּץ
2 f.	תִּתְחַלֵּץ	regular	תִּתְחַלֵּץ
1 com.	נִתְחַלֵּץ		נִתְחַלֵּץ
Plur. 3 com.	יִתְחַלְּצוּ		יִתְחַלְּצוּ
2 m.	תִּתְחַלְּצוּ		תִּתְחַלְּצוּ
2 f.	תִּתְחַלְּצוּ		תִּתְחַלְּצוּ
1 com.	נִתְחַלְּצוּ		נִתְחַלְּצוּ
INFINITIVE.	יִתְחַלֵּץ	יִתְחַלֵּץ	יִתְחַלֵּץ
IMPERATIVE.			
Sing. m.	יִתְחַלֵּץ	יִתְחַלֵּץ	יִתְחַלֵּץ
f.	תִּתְחַלֵּץ		תִּתְחַלֵּץ
Plur. m.	יִתְחַלְּצוּ	&c.	יִתְחַלְּצוּ
f.	תִּתְחַלְּצוּ		תִּתְחַלְּצוּ
FUTURE.			
Sing. 3 m.	יִתְחַלֵּץ	יִתְחַלֵּץ	יִתְחַלֵּץ
3 f.	תִּתְחַלֵּץ	&c.	תִּתְחַלֵּץ
2 m.	יִתְחַלֵּץ	regular	יִתְחַלֵּץ
2 f.	תִּתְחַלֵּץ	regular	תִּתְחַלֵּץ
1 com.	נִתְחַלֵּץ		נִתְחַלֵּץ
Plur. 3 m.	יִתְחַלְּצוּ		יִתְחַלְּצוּ
3 f.	תִּתְחַלְּצוּ		תִּתְחַלְּצוּ
2 m.	יִתְחַלְּצוּ		יִתְחַלְּצוּ
2 f.	תִּתְחַלְּצוּ		תִּתְחַלְּצוּ
1 com.	נִתְחַלְּצוּ		נִתְחַלְּצוּ
FUL. spec.	—	—	—
PARTICIPLE.	יִתְחַלֵּץ	יִתְחַלֵּץ	יִתְחַלֵּץ

Observations on Kal.

90. Perfect פָּקַד. Some end in (·) and (י): as, חָפֵץ *he wished*; יָכוֹל *he was able*. Those in (·) are regular in the other persons: as, חָפַצְתִּי, but those in (י) retain (י) instead of (-): as, יָכוֹלְתִּי, first sing.

(a) פָּקַדְתָּ. If נ or ת is the third radical, it is left out, and compensated by *Dagesh* before ת: as, נָתַתָּ for נָתַתְּ *thou gavest*; פָּרַתָּ for פָּרַתְּ *thou smotest*.

(b) פָּקַדְתָּ. If ה, ע, or sonant ה is the third radical, the (·) under it is changed into furtive (-): as, לָקַחְתָּ *lá-ká-acht*.

(c) פָּקַדְתָּ. If נ is the third radical, it is cast away, and compensated by *Dagesh*: as, נָתַתָּ for נָתַתְּ.

91. Participle פֹּקֵד. This part. often takes a paragogic י: as, אֶסְרִי *binding*.

פֹּקֵד } the second form is more frequently used.
פֹּקֵדָה }

92. Inf. פָּקֹד. With paragogic ה, (י) is changed into (·), and the points are transposed: as, לְמַשְׁחָה *for anointing*; and (-) is changed into (:), and hence, the first (·) into (:): as, לְרַבְּעָה *for entering*.

93. Imperat. פִּקֹּד. The same changes take place here as in the infin. פָּקֹד is formed from פָּקֹד by adding י, changing י into (:), and the first (·) into (·). R. 28.

94. Future אֶפְקֹד. The formative letters properly take (:); which, on account of the following (:), is changed into (·) or into (·) under the Guttural.

(a) With paragogic ה, (י) and (-) are changed into (:): as, אֶשְׁמְרָה *I will guard*; and also in the first person plural. הִשְׁפִּיכָה *she will inhabit*, is for הִשְׁפִּיכָה by Syncope.

(b) The imperative and future frequently end in (-),

the infinitive seldom. This is the case, (1.) Sometimes in neuter verbs: as, תִּשְׁכַּב *she will lie down*. (2.) Generally when the second radical is a Guttural: as, יַעֲמַל *he will work*. (3.) Always when the third radical is a sonant ה, ח, or ע: as, אֶשְׁמַע *I will hear*.

(c) In these verbs, beginning with א, אָבַד *he perished*; אָחַז *he seized*; אָכַל *he ate*; אָמַר *he said*; אָבָה *he wished*; אָפָה *he cooked*; א in the future Kal is quiescent in (i), and the four first generally have (·), and sometimes (-), under the second radical: as, תִּאָּבַד *she will perish*. The radical א is always dropped after the formative א, seldom after the other formatives: as, אֶכַּל *I will eat*; תִּקָּח *thou wilt receive*.

Observations on Niphal.

95. Inf. הִפְקִיד. The formative ה is the characteristic of this mood, and the imperative; on account of which, כ, the characteristic of the conjugations, is dropped, in order that two formatives may not come together. And it may be observed in general that the characteristic of the tense excludes the characteristic of the conjugation: as, הִפְקִיד for הִפְקִיד.

(a) When the first radical is a Guttural, the formative ה takes (·), because the next letter will not admit *Dagesh*: as, הִאָּסַף *to be collected*. This is also the case in the imperative and the future.

י is found in the last syllable when the characteristic of the conjugation only, or tense only, is used: as, בָּכָה *to be pale*; יִבְהַקֵּחַ *as if to be propelled*; but seldom when the characteristics of both are united: as, הִאָּכַל for הִנְאָכַל *to be consumed*.

96. In the imperative and future, (-) is sometimes

found in the last syllable instead of (·): as, תַּעֲזֹב *she shall be deserted*.

Observations on Pihel.

97. Perfect פָּקַד. This tense sometimes ends in (·): as, אֶבֶד *he destroyed*.

(a) When *Dagesh* is omitted, it is compensated by (·): as, בֵּרַךְ *he blessed*.

(b) Verbs of four letters belong to this conjugation: as, הִלְקֵל *he sharpened*.

(c) There are a few which have ׀ instead of *Dagesh*: as, זָרַם, שִׁוְעַט, &c.

(d) Three verbs frequently end in (·): דָּבַר, בָּבֵס, בָּפַר.

98. Participle מְפַקֵּד. (·) under the first radical is changed into (·), when the next letter does not admit *Dagesh*: as, מְבָרֵךְ *blessing*.

(a) מְבַרְכֵר *dancing*; מְכַלְכֵל *sustaining*; are participles of verbs with four letters.

99. Inf. פָּקַד. When the accent is removed, (·) is shortened into (·); as, וְדַבֵּר-אֲנִי *and to speak vanity*.

With ה paragogic, (·) is changed into (·): as, וְזָמְרָה *to sing*.

Observations on Puhel.

100. Perfect פָּקַד. (·) is changed into ׀ when the second radical will not admit *Dagesh*: as, הוּרַג *he was killed*. This is also the case in the perfect participle and the future. The present participle is seldom used.

(a) אֶמָּל *he languished*, a verb of four letters, belongs to this conjugation.

Observations on Hiphil.

101. Perfect הִפְקִיד. When the first radical is a Gut-

tural, the (·) under ה is changed into (·): as, הֶאֱמִין *he believed*; and sometimes into (·).

(a) הִפְקִידָהּ. When the third radical is ת, it is left out and compensated by *Dagesh*, as in *Kal*: as, הִשְׁבַּתָּהּ for הִשְׁבַּתְתָּהּ *thou causedst to rest*.

102. Part. מִפְקִיד. The characteristic of the conjugation is excluded by the characteristic of the participle according to the general rule.

103. Infinitive הִפְקִיד. ה is written with (·) to distinguish the infinitive from the perfect. The infinitive generally ends in (·), but always in (·) when one of the serviles בַּכּלִּם is prefixed.

104. Imperative הִפְקִידָהּ. With ה paragogic, (·) is changed into (·): as, הִפְקִידָהּ.

105. Future אֶפְקִיד. (·) is often found in the last syllable. Some verbs beginning with א lose it in this tense: as, אֶזְיוֹן for אֶזְיוֹן *I will hearken*; יִהְיֶה for יִהְיֶה *he will pitch his tent*.

Observations on Hophal.

106. Perfect הִפְקִידָהּ. The passive is principally distinguished from the active by (·); which, for the sake of euphony, is often changed into (·): as, הִשְׁלַחָהּ *he was sent*.

107. If the first radical is a Guttural, it has (·) instead of (·): as, הִחְרַבָּהּ *she was made desolate*.

Observations on Hithpahal.

108. The characteristic of this conjugation is הִתְ, which often undergoes Syncope or Metathesis.

(a) ה is left out in the participle and future, after their formative letters.

(b) ה is dropped, and compensated by *Dagesh* always before the cognate letters ד, ט, ת; sometimes before נ, but seldom before any others :

as, אֶדְמָה for אֶדְמָה *I will make myself like.*

הִטְהַרְנוּ . . הִטְהַרְנוּ *we have cleansed ourselves.*

תִּתְמַם . . תִּתְמַם *thou shalt make thyself perfect.*

תִּנְשֵׂא . . תִּנְשֵׂא *she will raise herself.*

תִּזְכּוּ . . תִּזְכּוּ *cleanse yourselves.*

(c) If the first radical is ט or ש, ה and the first radical are transposed : if the first radical is ז, ה is transposed and changed into ד; if צ into ט.

as, יִתְסַבֵּל for יִתְסַבֵּל *he will load himself.*

אֶשְׁמֹר . . אֶשְׁמֹר *I will guard myself.*

יִתְזַמְּנוּ . . יִתְזַמְּנוּ *ye have prepared yourselves.*

נִצְטַדֵּק . . נִצְטַדֵּק *we will justify ourselves.*

109. Perfect הִתְפַּחֵד. When the second radical will not admit *Dagesh*, (-) is changed into (+): as הִתְבָּרַךְ *he blessed himself.* (-) is often found in the last syllable: as, הִתְחַזַּק *he strengthened himself.* נִפְקַר *he shall be purified*, is partly of the *Niphal* and partly of the *Hithpahel* conjugations.

(a) הִתְפַּקְדוּ. Of this form are found two verbs of four letters: הִתְמַחֲמוּ *they delay*; and הִתְגַּלְגְּלוּ *they roll themselves down.*

110. Participle מְתַפַּחֵר. מְתַפַּחֵר for מְתַפַּחֵר *purifying himself.*

Of this form is מְתַמַּחֵה *delaying*; a verb of four letters.

111. Future אֶתְפַּחֵךְ. With ה paragogic, אֶתְהַלֵּךְ *I will walk about.* With Metathesis of ה, אֶשְׁתַּמֵּר *I will take care of myself.*

ON THE IRREGULAR VERBS.

112. Irregular verbs are either defective or quiescent. In defective verbs a letter is left out, which is compensated by *Dagesh-forte* as often as the form of the word allows it.

113. There are two classes of these verbs. The first consists of verbs whose first radical is נ, which is dropped and compensated by *Dagesh-forte* whenever it is marked with a quiescent (:). These verbs are called defective in נ נ; i. e. in נ the first radical, פ being the first radical of the old example פָּעַל.

114. The second class consists of verbs whose second and third radicals being sonant letters are the same, which sometimes drop their second radical to avoid the repetition of the same letter, and have it compensated by *Dagesh-forte* in the third radical. These are called verbs doubling ע, i. e. doubling the second radical, or defective in the second radical.

115. Quiescent verbs have one or more of the quiescent letters אדוי among their radicals, and in consequence of this do not follow the regular form. There are four classes of them.

The 1st class		} consists of verbs which have	{ for their first radical which are		{	called quiescent in {	{	
. 2d .			. . . second					ע ו
. 3d .			. . . third					ל א
. 4th .			. . . fourth					ל ה

Some verbs are both defective and quiescent, some doubly defective, and some doubly quiescent.

116. On the first class of defective verbs, i. e. verbs defective in נ פ, see second column in tables of verbs.

Observations.

117. *לָקַח* is conjugated in the same manner as verbs defective in פ נ.

118. Inf. *לָשֹׂחַ*. נ is dropped here and in the imperative, and not compensated by *Dagesh-forte*, which would have no effect at the beginning of a word. ת at the end is paragogic.

(a) If the third radical is a sonant ה, ח, or ע, the infinitive is written with (--) instead of (··): as, *לְהָרִית* to be splendid, from *הָרָה*; *לְפַחַח* to blow, from *פָּחַח*; *לְגַעַח* to touch, from *גָּעַח*: thus also *לְקַחַח* to receive, from *לָקַח*.

(b) From *נָתַן* he gave, comes the infinitive *לְנַתֵּן*; by syncope and contraction *לְנַתֵּן*; also with a paragogic ה instead of ת, *לְנַתֵּהוּ*. It is sometimes written regularly *לְנַתֵּן*, or *נָתַן*. Many other verbs are regular in this form.

119. Imp. *נָשׂ*. Thus also *קַח* and *לָקַח* from *לָקַח*; from *נָתַן* comes *נָתַן* and *נָתַן*.

120. Fut. *נָשֵׂא*. From *לָקַח*; fut. *אֶקַּח*; *נָתַן* makes fut. *נָתַן*. This verb in the fut. and imp. Kal has the Chaldaic termination in (··).

NIPHAL.

121. Perf. *נָקַח*. When the second radical is a Guttural, the omission of the *Dagesh* is not compensated: as, *נָקַח* he received consolation. *נָקַח* from *לָקַח* is here regular.

122. Inf. *נִקְּחָה*. *נִקְּחָה* to be smitten, is irregular.

123. The conjugations *Pihel*, *Puhal*, and *Hithpahel*, are regular.

124. The irregularity in the conjugations *Hiphil* and *Hophal* consists in the first radical being omitted, and compensated by *Dagesh*, and the change of (·) into (··).

125. The second class of defective verbs which repeat the second radical, or are defective in the second radical.

In the conjugations which have not *Dagesh* for their characteristic, viz., *Kal*, *Niphal*, *Hiphil*, and *Hophal*, the second radical is dropped and compensated by *Dagesh-forte*, if the root is augmented at the end; and if there is a long vowel in the syllable before *Dagesh*, when the accent is removed from it, it is changed into the corresponding short vowel.

126. The characteristic letters of the above-named conjugations are marked with long vowels; viz., (ָ) in fut. *Kal*; perf. and part., *Niphal*; infinitive, imper. and fut. *Hiphil*; (ֹ) in perf. and part. *Hiphil*; (וּ) in the whole conjugation *Hophal*. (ָ) and (ֹ) in the antepenult, or any syllable preceding it, are shortened into (ִ) simple or compound, but (וּ) remains unchanged.

127. The Chaldees compensate the loss of the second radical in the above-named conjugations by *Dagesh* in the first radical, and the Hebrews often imitate them.

128. See third column in tables of verbs.

Observations on Kal.

129. Verbs of the form קָבַב are very often regularly declined like פָּקַד.

130. Imp. סֹבֵב. אָרַר from אָרַר *he cursed*, is written without *Dagesh* on account of ר. When the accent is transferred to the last syllable, ו is shortened into (ִ) *o*; as, רָפִי and רָפִי, from רָנַן *he sung*.

131. Fut. אֶסֹב. Sometimes, but seldom, with ו, because it is the characteristic of verbs quiescent in the second radical; as, יָשֹׁב *he will lay waste*; יָרִין *he will sing*. אֶקְוֹב *I will curse*; אֶבְוֹר *I will wear*; יִקְדוּ *they shall bow*; are of the Chaldaic form.

NIPHAL.

132. Perf. נָסַב. Sometimes, but seldom, ends in (י) or (·): as, נָגְלוּ from גָּלַל *he rolled*; נָמַס *it was melted*. נָחַר *it is dried up*, for נָחַר, is of the Chaldaic form.

133. Part. נֹסֵב. Sometimes ends in (·): as, נֹמֵס *melting*. נֹאָרִים *cursed*, Chaldaic for נִאָּרִים.

134. Inf. הִסֵּב. Sometimes ends in (·); as, הִנָּמַס *to be melted*.

Fut. יִסֵּב. (·) is sometimes changed into (י), both in this mood and the imperative.

PIHEL AND PUHAL.

135. These conjugations, which admit *Dagesh*, are often regular.

Sometimes to avoid the repetition of similar letters, the short vowel under the first radical, and *Dagesh* in the second, are changed into (י); and sometimes the first radical is repeated between the second and third, and a verb of four letters is formed, which is conjugated regularly.

HIPHIL.

136. Perf. הִקֵּב. The last (·) is sometimes changed into (י) in this and the other tenses; as, הִקֵּל *he made light*.

137. Fut. יִקֵּב. יִקֵּב and יִקְצְרוּ, for יִקְצְרוּ and *they scattered*, are of the Chaldaic form.

HOPHAL.

138. Perf. הוֹסֵב. ה is sometimes changed into (י) through the whole conjugation; as, הוֹסְבֹר *surrounded*.

139. *Hithpahel* follows the form of *Pihel*.

140. First class of quiescent verbs which have י for their first radical.

These, when they are irregular, either cast away י, or change it into ו, or express it in a quiescent form.

141. Eight verbs, יָצַק, יָצַר, יָצַת, יָקַח, יָבֵחַ, יָצַב, יָצַג, יָצַע, are excepted, which in certain tenses cast away י, and compensate it by *Dagesh*, after the manner of verbs defective in the first radical.

142. See fourth column of tables of verbs.

Observations on Kal.

143. Inf. יָשַׁבַּת. (-) is used for (·) when the second radical is guttural; as, יָדַעַת *to know*.

These verbs are often regular; as, יָשׁוּב *to remain*; יָלַדַּת *to bring forth*.

144. Imp. יָשֵׁב. Seldom ends in (-); as, תֵּב *give thou*, which is improper, as (-) is peculiar to the first class of defective verbs; יָרַדַּת *descend*, has the paragogic ה.

145. Fut. יֵשֵׁב. With a paragogic ה, (·) is changed into (·); as, וְיֵשְׁבָה *and I will sit*.

(a) י is once expressed after (·); as, וְיֵלֶכְהָ *I will walk*; in other places where it is expressed, it is quiescent after (·), and (-) is in the last syllable: as, וְיֵשֵׁן *I will sleep*. Sometimes י is dropped; as, וְיֵחַם *he will be warm*.

(b) וְיָכַל from יָכַל *he was able*, is irregular.

(c) וְיִצֹק *I will pour out*; וְיִצְתַּת *and thou shalt be on fire*, are of the defective form.

NIPHAL.

146. The irregularity in this conjugation is the change of י into ו, which in the perfect and participle is quiescent in ו, and in the other tenses is sonant, on account of the *Dagesh* inserted. The quiescent ו is not always expressed.

147. נִלְדָּה is of the compound form of *Niphal* and *Puhal*.

148. Fut. אָנָשׁ. The formative א is sometimes pointed with (·); as, אָנָשׁ *I shall be distressed*.

149. The conjugations *Pihel* and *Puhal* are regular: as, יָשַׁב *he placed*.

HIPHIL AND HOPHAL.

150. The irregularity in these conjugations is the change of י into ו, which in *Hiphil* is quiescent in י, in *Hophal* in ו. The ו quiescent in י is not always expressed. Some verbs retain their first radical in *Hiphil*, quiescent in (·); as, חָיִיב *he did good*.

The י of long *Chirek* is often dropped.

151. Perf. הוֹשִׁיב. הָפִיחַ *he caused to remain*, is of the defective form.

152. Imp. הוֹשִׁב. Long *Chirek* is always used before a paragogic ה: as, הוֹשִׁיעָה *preserve thou*; הִלִּיכִי *lead off*, retains י.

153. Fut. אוֹשִׁיב. יְהוֹשִׁיעַ *he will preserve*, with the characteristic ה, the more common Chaldaic form.

(a) This tense often ends in (·); as, תוֹרֵד *thou wilt bring down*. יָנִיחַ *he will leave*; וְיָצַב *and he will erect*; are of the defective form.

HOPHAL.

154. Perf. הוֹשְׁבָה. וְהִנִּיחָהּ *and it shall be placed*; is of the defective form, and of a form partly active and partly passive.

155. Part. מוֹשֵׁב. מֵצֵב *erected*, is defective.

F. מוֹשְׁבָה. מוֹדָעַת *made known*, ends in ת with (-).

HITHPAHEL.

156. Verbs of this conjugation are regularly inflected, except those which change י into the consonant ו: as,

הִתְנַסֵּד from יָסַד *he instructed*.

הִתְנַדַּע from יָדַע *he knew*.

הִתְנַפַּח from יָכַח *he smote*.

157. On the second class of quiescent verbs; or verbs quiescent in ע ו.

The irregularity of verbs of this class consists in the second radical ו being always either quiescent or omitted.

The vowel-points of the characteristic letters in *Kal*, *Niphal*, *Hiphil*, and *Hophal*, are the same as in verbs defective in the second radical.

In verbs whose third radical is ה, ו and י retain their consonantal power; as, הָרָה *he expected*; הָיָה *he was*: also in a few others; as, נָפַע *he expired*; אָבֵב *he was hostile*.

158. See fifth column in tables of verbs.

Observations on *Kal*.

159. Perf. קָם. The termination is often in (־) and (ו) as in regular verbs; as, מָת *he died*; בּוֹשׁ *he blushed*.

(־) remains in the third persons, ו in all the persons.

160. Part. קָם. Some end in (־); as, עֹר *watching*; לָנִים *tarrying*: some in ו; as, אֹר *shining*.

F. קָםָה. This has the accent on the last syllable to distinguish it from the third fem. sing. of the perfect.

161. Inf. קָם. Sometimes with ו; as, קָם.

162. Imp. קָם. שׁוּבָה *return*, with ה paragogic; מִלֵּךְ *circumcise*, with ו.

163. Fut. אָקָם. With paragogic ה, אָקָםָה *and he shall be exalted*, with ו; אֶבְשׁ *I will blush*: as if partly from בּוֹשׁ and partly from יָבֵשׁ.

NIPHAL.

164. Perf. נִקְיְמוּהָ. The first ו is changed into ו, that ו may not occur in two consecutive syllables.

165. Part. **בָּקוּם**. **הַפְּצֵר** *besieged*, with **ו**.
 F. **נְקוּצָה**. Or in **ו**; as, **נְפֹצֵת** *scattered*.

PIHEL AND PUHAL.

166. The irregularity in these conjugations consists in their doubling the third radical to compensate the characteristic *Dagesh*, which should be inserted in their second radical, which is a quiescent **ו**; as, **קוּמָה**.

(a) The form is the same as that of verbs defective in the second radical.

(b) Verbs of four letters are formed in this conjugation by omitting the second radical, and repeating the first and third : as, **פָּוַל** from **פָּוַל**.

(c) Some are conjugated regularly : as, **קָוָה** from **קוּם**; **הוֹבִיב** from **הוּב**.

HIPHIL AND HOPHAL.

167. In these conjugations the second radical is dropped, and (·) is used in *Hiphil* instead of (·).

168. Perf. **הָקִים**. There is another form of the perfect.

fem.	masc.	
הָקִימָהּ	הָקִים	3 pers.
הָקִימְתָּ	הָקִימְתָּ	2 .
	הָקִימְתִּי	1 .
	הָקִימוּ	3 .
הָקִימְתֶּן	הָקִימְתֶּם	2 .
	הָקִימוּ	1 .

169. Part. **מְקִים**. With (·), **מְפַר** *rendering void*; **מְפִיט** *inciting*, **מְלִינִים** *murmuring*, are of a different form.

170. Imp. **הָקֵם**. The characteristic **ה** is often omitted : as, **שֵׁים** *place thou*.

171. Fut. **אָקִים**. Often in (·) : as, **תָּשֵׁב** *thou wilt bring back*; **וְתָעַד** *she testified*, **יָפִיט** *he will incite*, are of the same irregular form as the participles.

172. Perf. הִקָּחַם. הִקָּחַם is irregular.

HITHPAHEL.

173. This conjugation is just like *Pihel*.

174. הִתְצַיְדָהּ for הִתְצַיְדָהּ, is of the form הִתְקַנֵּם. See above, s. 166. c.

175. The third class of quiescent verbs, or verbs quiescent in ל נ.

In these verbs נ is generally quiescent in a long vowel.

In this class are many verbs which are also defective or quiescent in their first and second radicals: as, נָשָׂא *he bore*; יָצָא *he went out*; בֹּא *to come*. All these follow the irregularities of their own class.

176. See sixth column in tables of verbs.

Observations on Kal.

177. Perf. מָצָא. A few end in (־), and retain it in the first and second persons: as, מָלֵאתִי.

בֹּא, and other verbs of the same form are thus declined,

fem. masc.

מָצָאתִי מָצָאתָ

מָצָאתְךָ מָצָאתִי

מָצָאתִי

178. Part. מוֹצֵא. (־) is sometimes in the termination: as, הִמָּצֵא.

Fem. מוֹצֵאת. Also מוֹצֵאת and מוֹצֵאת for מוֹצֵאת.

The participle of בֹּא is בָּא, pl. בָּאִים.

179. Perf. part. מְצַוֵּת. מְצַוֵּת *lightened*, is for מְצַוֵּת.

180. Inf. מְצַוֵּת. מְצַוֵּת and מְצַוֵּת from מְצַוֵּת, מְצַוֵּת from מְצַוֵּת, and בֹּא, are from verbs doubly irregular.

181. Imp. מְצַוֵּת. מְצַוֵּת from מְצַוֵּת, מְצַוֵּת from מְצַוֵּת, and בֹּא from בֹּא, are doubly irregular.

182. Fut. אֶמְצֵא . $\text{הִשָּׁמַע הָשָׁמַע}$ from שָׁמַע , אֶירֶא from רָא , אֶזְעַז from זָעַז , אֶבּוֹא from בּוֹא , are doubly irregular.

NIPHAL.

183. Perf. נִמְצָא . נִשָּׂא for נִקְשָׂא .

184. נִמְצָאָה . The Chaldaic termination is in ת : as, נִפְלְאָה *it was wonderful*.

185. נִמְצָאָתִי . נִפְלְיָתִי is from פָּלַא *he wondered*, א being changed into י .

186. Part. נִמְצָא . From יָרָא *he feared*, is נִירָא .

187. Fut. אֶמְצֵא . From יָרָא is formed אֶנְרָא , אֶנְרָה .

PIHEL.

188. Perf. מָצָא . Some end in (ט) : as, מָלָא *he filled*.

PUHAL.

189. Very few verbs are in use in this conjugation.

HIPHIL.

190. Perf. הִמְצִיא . הִשָּׂא from נָשָׂא *he lent*.

191. הוֹצִיא from יָצָא , הִקְבִּיא from בּוֹא .

192. Part. מִמְצִיא . מוֹצִיא from יָצָא , מִקְבִּיא from בּוֹא .

HOPHAL.

193. Very few are used in this conjugation.

194. בּוֹא makes הוֹבָא , יָצָא makes הוֹצָא .

HITHPAHEL.

195. הִטְמָאָה is from טָמֵא *he was impure*;

196. הִנְפָּאָה is from נָפָא *he shewed*;

ה being omitted and compensated by *Dagesh*.

197. The fourth class of quiescent verbs, or verbs quiescent in ל .

In this class ה is sometimes quiescent, sometimes it is dropped, and sometimes changed into another letter.

198. Almost every tense has a peculiar termination, differing from the regular one.

The third singular of the perfect in all conjugations ends in (ו).

The participles, except *Pahul* in *Kal*, end in (ו).

The infinitive in (י), or וי; the imperative in (י); the future in (ו).

In the imperative of all the conjugations, except *Kal* and *Niphal*, and in the future of all, apocope very often takes place.

199. Verbs of this class often imitate the form of verbs quiescent in ל א.

Four verbs of this class are regular, and therefore have *Mappik* in ה; זבב he excelled; זבב he desired; נבב it was splendid; תבב he admired.

200. There are many verbs in this class whose first radical is י or נ; which retain the irregularities of their own class.

201. See seventh column in tables of verbs.

Observations on Kal.

202. Perf. גלח. The third radical ח is changed into ת, to facilitate the pronunciation. Sometimes י occurs instead of ת: as, חסדה she trusted; נטו they turned aside.

203. עשה she made, and תראה she met, have the Chaldaic termination.

גלח has the accent on the last syllable, to distinguish it from קחי, where the accent is on the penult.

204. Imp. גלי. עי seek ye, אתי come ye, have י instead of ח.

205. Fut. **אָנָלָה**. If **נ** is the first radical it is compensated by *Dagesh*: as, **אָנָסָה** from **נָסָה**.

וַיָּנֻחוּ. **וַיִּשְׁלְיוּ** *they are tranquil*, changes **ח** into **י**.

206. The different forms of apocope in this tense are—

1st. **יָנַח** for **וַיָּנַח**; but **יָחַן** for **וַיַּחֲנֶה** on account of the Guttural.

2d. **נָחָא** for **וַיִּנְחָא**; where the formative **י** takes (·) on account of **ר**.

3d. **יָרַח** for **וַיִּרְחַח**, where the second radical is one of the **בגדכפת** letters.

4th. In the verbs **חָיָה**, **חָיָה**, **חָיָה** is used for **וַיַּחְיֶה**; **יָחַי** for **וַיַּחְיֶה**, &c.

5th. **נָחַט** for **וַיִּנְחָט**, **נָחַ** for **וַיִּנְחָ**, which form is peculiar to verbs whose first radical is **נ**, which only retain one radical.

NIPHAL.

207. Perf. **נִנְחָה**. **נִנְחָה** on account of the Guttural has (·) instead of (·). **נָחָה** *he was innocent*, for **נִנְחָה**, compensates **נ** by *Dagesh*.

208. **נִנְחָה**. (·) is also used in the penultimate of this person, and in the first person singular and plural.

209. Fut. **אָנָחָה**. **אָנָחָה** *I will be heard*, changes (·) into (·) on account of the Guttural **ע**.

210. When apocope occurs in this tense, only **ח** and its preceding vowel is removed: as, **אָפַח** for **וַיִּפְחֶה**.

PIHEL.

211. Perf. **גָּלִיתָ**. (·) is also found in the penult: as, **גָּלִיתָ**.

212. Imp. **גָּלֵח**. By apocope **גָּל**; **רָבַח** is irregular.

213. Fut. **אֶמְלֶה**. By apocope **אֶמַל**, and so in the other persons.

PUHAL.

214. Perf. **גָּלָה**. In **הוּרָה** *he was conceived*, *Dagesh* is compensated by **י**.

גָּלוּ *they are finished*, and **פָּסְפוּ** *they are concealed*, change (־) into (־) **ע**.

HIPHIL.

215. Perf. **הִגֵּלָה**. Sometimes with (־): as, **הִגֵּלָה**.

הִזָּחַ *he sprinkled*, **הִכָּה** *he smote*, are formed from **זָחַ**, **נָכַה**; **הוֹנָה** *he made sorry*, **הוֹפָה** *he oppressed*, **הוֹרָה** *he taught*, are formed from **נָה**, **פָּה**, **רָה**.

הִנָּחַת. **הִרְצָת** *she rested*, **הִלָּאת** *she wearied*, have the Chaldaic termination.

הִגְלִיף. Sometimes (־) is found in the penult: as, **הִגְלִיף**.

216. Imp. **הִנָּחַ**. **הִרְפָּה** *desist*, by apocope, for **הִרְפָּה**; **הִרְעָל** *raise up*, with (־) on account of the Guttural: **הִכָּה** *smite*, from **נָכַה**, and by apocope **הִכָּה**.

217. Fut. **אֶמְלֶה**. **אֶמְטָה** *I will extend*, from **נָטָה**.

אֶמְרָה *I will celebrate*, from **רָדַה**; of which **יְהוֹרָדָה** is the Chaldaic form.

יִפְרֶה *he shall make fruitful*, by apocope for **יִפְרָה**.

יִעַל with (־) on account of the Guttural.

יִרְדַּ with (־) as in *Kal*.

יִמַּח for **יִמְחָה**, **יִמַּח** for **יִמְחָה**.

HOPHAL.

218. Perf. **הִזָּחַ**. **הוֹכָה** is formed from **נָכַה**.

HITHPAHEL.

219. Perf. **הִתְגַּלָּה**. **הִתְנַחָה** is formed from **נָחַ**.

הִשְׁתַּחֲוָה is for הִתְשַׁחֲוָה *he bowed himself*. The ה and ש being transposed, s. 108. c. The third radical ה being repeated, and the first ה changed into ו.

(a) In the future tense occurs יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה by apocope for יִשְׁתַּחֲוֶה; and יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה.

220. Imp. הִתְנַחֵל. הִתְנַחֵל by apocope for הִתְנַחֵל *feign thyself ill*.

221. Fut. אֶתְנַחֵל. אֶתְנַחֵל by syncope for אֶתְנַחֵל *I will make myself equal*.

VERBS WITH PRONOUNS AFFIXED.

222. Pronouns following verbs and governed by them, are united with them so as to form one word. This is done by taking parts or fragments of the pronouns with a proper vowel of union, and altering the form of the verb (when necessary) so as to receive it. The following table exhibits the forms of the pronouns affixed to (1) verbs ending in a vowel in all moods and tenses; (2) to verbs ending in a consonant, in the perfect; (3) in the future and imperative; and (4) to verbs ending in an epenthetic *Nun*.

223.

	I.—P. and F.	II.—Perfect.	III.—Fut. and Imp.
אֲנִי <i>I, c.,</i>	אֲנִי	אָנִי, in pause אָנִי	אֲנִי
אַתָּה <i>thou, m.</i>	אַתָּה, קָח	אַתָּה, in pause אָתָּה, אָתָּה	אַתָּה, &c., קָח
אַתְּ <i>thou, f.</i>	אַתְּ, בֵּי	אַתְּ, אָתָּה, אָתָּה	אַתְּ, אָתָּה, בֵּי
הוא <i>he</i>	הוא, וְ	הוא, וְ	הוא, וְ
היא <i>she</i>	היא	היא, הִיא	היא
אֲנֵנוּ <i>we, c.,</i>	אֲנֵנוּ	אֲנֵנוּ	אֲנֵנוּ
אַתֶּם <i>ye, m.,</i>	אַתֶּם	אַתֶּם	אַתֶּם
אַתְּנָן <i>ye, f.,</i>	אַתְּנָן	אַתְּנָן	אַתְּנָן
הֵם <i>they, m.,</i>	הֵם, poet. מֵם	הֵם, poet. מֵם	הֵם, poet. מֵם
הֵנָּה <i>they, f.,</i>	הֵנָּה, וְ	הֵנָּה, וְ	הֵנָּה

IV.—Future with Epenthetic Nun.

Sing. 1	אֲנִי, אָנִי, for אָנִי &c.	Sing. 3 m.	יָבֹא, for יָבֹא, also יָבֹא
2 m.	תָּבֹא, תָּבֹא, for תָּבֹא &c.	3 f.	תָּבֹא, for תָּבֹא

EXAMPLE OF A VERB WITH AFFIXES—*continued.*

INFINITIVE.

Feminine.	Masculine.	Feminine.
$\left. \begin{array}{l} \text{פָּקְדָה} \\ \text{פָּקְדָה} \\ \text{פָּקְדָה} \end{array} \right\} \text{her.}$	$\left. \begin{array}{l} \text{פָּקְדוֹ} \\ \text{פָּקְדוֹ} \\ \text{פָּקְדוֹ} \end{array} \right\} \text{him.}$	$\text{פָּקְדִי} \text{ thee.}$
$\left. \begin{array}{l} \text{פָּקְדוּ} \\ \text{פָּקְדוּ} \end{array} \right\} \text{them.}$	$\left. \begin{array}{l} \text{פָּקְדוּם} \\ \text{פָּקְדוּם} \end{array} \right\} \text{them.}$	$\left. \begin{array}{l} \text{פָּקְדִי} \\ \text{פָּקְדִי} \end{array} \right\} \text{you.}$

OBSERVATIONS ON VERBS WITH AFFIXES.

225. Perf. 3 sing. (ר) under the first radical is changed into (י) through the whole of the perfect; (נ) in the third persons is changed into (ר) except before כֶּם and כֵּן.

(a) (נ) remains under the second radical: as, אָהַבְוּ *he loved him.*

(b) (י) remains after the second radical, unless followed by (י), when it is changed to (ר) ם.

(c) In *Pihel* (נ) is changed into (י): as, פָּקְדִי; which before another (י) is changed into (ר) or (נ).

(d) Verbs defective in the second radical, in *Hiphal* change the first (נ) into (י), the second (נ) into (י) and *Dagesh*: as, הִדְמַנְוּ *he made us keep silence.*

(e) Verbs quiescent in the second radical always retain (ר): as, שָׁמְדוּ, שָׁמְדִי, שָׁמְדוּ.

(f) Verbs quiescent in א, the third radical, retain the last (ר): as קָרְאוּ.

(g) Verbs quiescent in ה, the third radical, not only in this person of the perfect, but wherever they end in ה and receive the affix, cast away their ה: as, עָשָׂהוּ *he made him*, for עָשָׂהוּ.

EXAMPLE OF A VERB WITH AFFIXES—*continued.*

INFINITIVE.

Masculine.	Common.	
פָּקֹדְךָ } <i>thee.</i> פָּקֹדְךָ	פָּקֹדִי } <i>me.</i> פָּקֹדְנִי	} פָּקֹד
פָּקֹדְכֶם } <i>you.</i> פָּקֹדְכֶם	פָּקֹדְנוּ <i>us.</i>	

226. Perf. 3 fem. sing. פָּקְדָה. Here (:) under the second radical is changed into (ר); and the termination ה is changed into ת, and before ם and ן into ת.

(a) When (י) occurs under the second radical, it is restored: as, אֶהְבֶּתָהּ *she loved him.*

(b) Verbs quiescent in the second radical here retain (ר) under the first: as, שָׁמַרְתָּהּ.

227. Perf. 2 masc. sing. The second person does not take the affixes of the second person, as the signification would be reciprocal. (י) in the last syllable is changed into (ר) ם.

228. Perf. 2 fem. sing. (י) a fragment of the pronoun אַתָּה *thou*, is added to the verb before the affix, as a mark of the feminine form of the verb. It is also sometimes added to verbs without the affix: as, נָתַתִּי *thou gavest.*

(a) This (י) is often dropped: as, רָפִיתִנִּי *thou hast deceived me.*

(b) (י) is changed into (ר) ם.

229. Perf. 1 sing. com. The form in this person is the same as in the preceding. The affixes of the first person are not used.

230. Perf. 3 plur. com. (ר) is used under the second radical, or (·) in verbs of that form.

(a) Verbs quiescent in ה the third radical, retain (ר) under the first; as, עָשׂוּהֶם *they made me*.

231. Perfect 2 and 1 plur. (י) is shortened into (ר) ע.

232. Pres. part. פִּקֹּד. (·) is changed into (:), which, on account of the following (:), is changed into a short vowel before the affixes, ה, כֶּם, כֶּן : as, אֲהַבְּךָ *loving thee*.

(a) Verbs quiescent in the second radical, retain (ר) as in the perfect.

(b) Verbs quiescent in ה the third radical, reject it with the preceding (·); בִּזְיוֹ *despising him*.

233. Pres. part. fem. פִּקְדָּת. The form פִּקְדָּה does not receive the affixes.

234. Inf. פִּקֹּד. (י) is shortened into (ר) ע, and the vowels are then transposed.

(a) If the second radical is a Guttural, it takes (·) instead of (:): as, בָּחַרְי *to choose me*.

(b) פִּקְדָּם is derived from the absolute form פִּקֹּד.

(c) The paragogic form of the infinitive פִּקְדָּה also takes the affixes: as, בִּקְרָבָתָם *in their approaching*; in which case ה is changed into ח.

(d) When the form פִּקֹּד is used, (-) is changed into (:), and the first (·) into (·), or (-) or (·) before or under a Guttural: as, לְפַעֲמוֹ *to rouse him*.

(e) In *Niphal* and *Pihel*, (·) is changed into (:).

(f) In *Hiphil*, the form with (·) always receives the affixes: as, חֲקִירָבוֹ.

(g) Verbs defective in כ the first radical, change the first (·) into (·), the second (·) into (:): as, גָּשְׁרוֹ from גָּשַׁר.

(h) Verbs defective in the second radical change (י)

into (◌) and *Dagesh*: in *Hiphil*, they change (◌) under the characteristic ה into (◌-), and the final (◌-) into (◌) and *Dagesh*: as, הִחַל from חָלַל: (◌-) under ה is instead of (◌-) before the Guttural. s. 15.

(i) Verbs quiescent in י the first radical, follow the rules for verbs defective in the first radical.

(k) Verbs quiescent in ס the third radical, follow the rules for regular verbs.

(l) Verbs quiescent in ה the third radical, receive the affixes in the form הִלִּיף.

235. Imp. 2 masc. sing. This person follows the form of the infinitive. The affixes ׁ and ׃ are written with (◌-) instead of (◌).

(a) The form הִלִּיף changes (◌-) into (◌).

236. Future 1 sing. c.; 3 sing. m. and f.; 1 plur. c. All these persons take the affixes in the same manner.

(a) (י) and (◌-) in the last syllable are changed into (◌): as, תֹּאכֵל *thou shalt eat it*, from תֹּאכַל: and before the affixes ה, כָּם, and כֶּן, this (◌) is changed into (◌) ׁ, which corresponds with the original (י): as, יִשְׁמָרָהּ *he shall guard thee*, from יִשְׁמֹר.

(b) (◌-) is changed as in the imperative.

(c) In *Pihel* (◌-) is shortened into (◌), which before the affixes ה, כָּם, כֶּן, is changed into (◌) corresponding with the original (◌): as, יִשְׁמָרָהּ *he shall sing to thee*, from יִשְׁמָר.

237. Future 2 sing. f.; 2 and 3 m. plur. These persons undergo no change when (י) follows the second radical; but when (◌-) follows the second radical, it is restored in these persons before the affixes, and is then changed into (◌).

238. Fut. 3 f. plur. תִּשְׁמָרְנָה: תִּשְׁמָרְנָה receives the affixes instead of תִּשְׁמָרְנָה.

OF ADVERBS.

239. The Adverbs of the Hebrew language may be reduced into the following classes :—

I. Of Place.

אֵי, אַפּוֹא, אֵיפּוֹה, אֵינָה, אֵי, *where, or in what place.*

מֵאֵין *from whence.*

פֹּה, פֹּא *here, hither.*

מִפֹּה, מִפּוֹ *hence, thence, from thence.*

הֵנָּה *hither.*

שָׁם *there.*

מִשָּׁם *thence.*

מִבַּיִת, בַּיִת *within.*

חוּץ *without.*

מֵעַל *above.*

מִלְּמַעַל *from above.*

מִלְּמַטָּה, מִטָּה *from beneath.*

אַחֲרָיִת, אַחֲזֹר *behind.*

פָּנִים *before.*

פְּנִימָה *within, &c.*

II. Of Time.

מָתַי *when ?*

עַד־מָה *until which time, or in the mean time.*

עַדָּאן *till what time, how long.*

עַתָּה *now.*

מָחָר *to-morrow.*

יוֹמָם *daily.*

אֶתְמול, אֶתְמול *yesterday.*

שְׁלֹשׁ *three days ago.*

מִלְּפָנִים, פָּנִים *before this time.*

מִקְדָּם, מִקְדָּם *formerly.*

תָּמִיד *continually.*

עוֹלָם, נָצַח *eternally, always.*

עַד־כִּי, עַד־אֵם *until.*

כַּאֲשֶׁר *when.*

מִקְדָּם *before that.*

רָגַע, פְּתָאם *suddenly.*

מִהֵר, מִהֵרָה *quickly.*

אָז, אָז *then.*

אַחֲרֵי, אַחֲרֵי *after, afterwards.*

מִקְדָּם *formerly.*

עַד־כֵּן *hitherto.*

אַחֲרֵי כֵן *afterwards.*

בְּכֵן *then, at length, &c.*

III. Of Interrogation.

אֵם *if, why.*

הֵאֵם *why, indeed.*

הֲלֵא *not, if not, whether.*

הֵיךְ, אֵיכָּה, אֵיךְ *how.*

מִדָּוַע *wherefore.*

לָמָּה *why.*

כַּמָּה *how often.*

IV. Of Affirmation.

כֵּן *so, thus.*

אָבֹן *verily, truly.*

אָף *altogether.*

אָמֵן, אֱמֵן *of a truth, certainly.*

V. Of Negation.

לֹא *not.*

בִּלְבָד *not, by no means.*

בְּלִי, בְּלִי *not.*

אֵל *lest.*

כֵּן *lest by chance.*

אֵין, אֵין *not.*

VI. Of Doubt.

אֲיֵלָּא *perhaps, peradventure, possibly, perchance.*

VII. Of Manner or Quality.

רִיקָם *ineffectually.*

שְׁוָא *in vain.*

חֲנָפִים *undeservedly.*

Adverbs of this Class are more numerous than any other.

VIII. Of Number.

יַחַד, יַחַדוֹ *together, at the same time, equally.*

IX. Of Separation or Exclusion.

לְבַד *by himself, separately.*

רַח, אָף *only.*

בְּלִעְדֵּי *besides.*

X. Of Quantity.

יֹתֵר *more, rather.*

מְאֹד *exceedingly.*

רַב, רַבָּה, רַבָּה *much, sufficiently.*

אֶחָד-כִּי *as much more, or less.*

אֵט *light, slowly.*

מְעַט *little.*

מְעַט מְעַט *very little.*

בְּמִעֻט *almost, in a manner.*

כְּאֵין *nearly.*

XI. Of Comparison.

כֵּן, כֹּחַ *thus, as.*

כְּמוֹ-כֵּן *like as.*

כְּמוֹ *as.*

כְּכֹחַ *such as, in this manner.*

XII. Of Number.

אֶחָד *at once.*

שֵׁנִית *secondly.*

שְׁלִישִׁית *thirdly.*

רְבִיעִית *fourthly.*

עַל, עָלַי *upon, opposite.*

חַוֵּץ *without.*

כָּבִיב *around.*

עָבֵר *on this side.*

מֵעַבֵּר חֲלָצָה *beyond.*

אַחֲרַי *after.*

תַּחַת *under, below.*

2. Cause.

מִפְּנֵי, מִפְּעֻל, מִפְּגִל *because, on account of.*

עַל *because, on account of.*

מִפְּנֵי, מִפְּעֻל, מִפְּגִל *for.*

כְּפִי לְפִי *according to.*

243. Some prepositions signifying the limitation of place, also denote time, viz.,—

עַד *even to.*

מִן *from.*

לִפְנֵי *before.*

אַחֲרַי *after.*

בֵּין *between.*

Also four inseparable prepositions, ב, כ, ל, מ.*

Some denote fellowship or an helping cause :—

עִם, אִתּוֹ, עִמָּךְ *with.*

Others, the privation of an helping cause :—

בְּלֹא, מִבְּלֵי, מִבְּלֵי, בְּלֹא, זֶלַת *except, besides.*

בְּלֹא *without.*

OF A CONJUNCTION.

244. Conjunctions are principally divided into two sorts, the Copulative and Disjunctive.

1. The Copulative are,

וְ, וְ, *and.*

וְ *and*, and וְ *because*, are always prefixed to words.

1. וְ always has (:) under it ; as, וְעָפָר *and the dust* ;

* ב in, or on account of ; כ according ; ל (from אֵל) to ; מ from, &c.

† This prep. is never to be found without the suffix.

but before the Labials בּוֹמֶה, or another (·), it is pointed with (וּ) ; as, וּמָקוֹם *and the place* ; וּתְהִלָּה *and the place*.

2. When ו couples two nouns, the latter of which is a monosyllable, or a dissyllable with an accent, then it has (וּ) ; as, טוֹב וְרָע *good and evil* ; יוֹם וְלַיְלָה *by day and by night*.

שׁ has *Dagesh* after it, and is used instead of אֲשֶׁר *because*.

2. The Disjunctive.

אם *if*.

אֵם, כִּי *because, if*.

לֹא, אֵם *if not, unless*.

לֹא, אֵלֵּי *if*.

לֹא־לֵא *unless*.

אִתְּךָ *truly*.

אֲבָל *but*.

כִּי, גַם *also*.

אֵם, כִּי *but*.

אֵלֶּם *nevertheless*.

אוֹ *or, if, either*.

לֹא־כֵן *not so*.

וְ *either, or*, Exod. xxi. 15.

עָקֹב־אֲשֶׁר, יַעֲקֹב, יַעֲקֹב, כִּי *because*.

יַעֲקֹב־אֲשֶׁר, בְּעֵבֶיר *because, wherefore*.

לְמַעַן *as*.

כִּי־לְבִלִּי *so that*.

עַל־כֵּן, לָכֵן *wherefore*.

OF THE INTERJECTION.

245. Interjections are words used to express the emotions or passions of the speaker.

They are of different sorts according to the different passions which they serve to express.

1. Of Persuasion or Entreaty.

יְהִי, יְהִי, יְהִי *I beseech thee*.

2. Threatening.

וְאֵי, חוּי, אֵי *woe to.* Eccles. iv. 10.

3. Of Demonstration.

הִנֵּן, הִנֵּן, הִנֵּן *behold.*

4. Of Grief.

אֵי, חוּי, אֵי *alas.*

אֵי, חוּי, אֵי *ah.* Ez. vi. 11.

אֵי, חוּי *alas.* Job x. 15.

חוּי, חוּי *oh, o.* Zech. ii. 10.

5. Of Abhorrence.

חֲלִילָה *God forbid.*

6. Exulting or Deriding.

הָאָהָה, הָאָהָה *ha ha ha, well done.* Ps. xxxv. 21.

7. Of Exhorting.

חָזֵק *away, come on, well.*

חָזֵק *give, ascribe.*

8. Of Desiring.

לֵא Gen. xvii. 18. לֵא Isa. lxiii. 19. אֵי, חוּי *O that.*

אָמֵן *Amen.*

9. Of Calling.

חוּי *Alas.*

THE VARIATION OF THE PARTICLES ON ACCOUNT OF AFFIXES.

246. The following particles have pronominal Affixes.

1. Of Adverbs.

1. כמו e. g. כמוכם *like ye* ; כמוהם *like them* ; but with the other affixes כ has (ר) ; as, כמוני *like myself* ; כמונו *like us*.

2. אי, איך reject ה with the preceding vowel ; as, אי *where is he?* איך *where art thou?* אינם *where are they?* הנה or הנהו *behold him* ; הנהו *behold thee*.

3. עוד and אין are not changed.

2. Prepositions.

1. Certain prepositions receive affixes under the form of plural nouns ; as, from אל *to*, is made אלי *to me*, אליך *to thee* ; but with the affixes in the third person they assume the form of a noun plural in regimen, אליהם *to them*, &c.

2. אחר, אחרי *from whence* ; אחרי *after me* ; אחריך *after thee*, &c.

3. לפני *from* לפנים, in regimen לפני, and thence the preposition ל ; e. g. לפני *before the face of, before, &c.* ; with the affixes in regimen, לפניהם, לפניכם, &c. לפני *before me* ; לפניך *before thee, before us, &c.*

4, עד, על follow the same form ; עדי *even to me* ; עלי *against me* ; עריך, עליך, &c. But with the affixes in construction, עדים, עלים, &c.

5. תחת, תחתיו *under me* ; תחתיו *under or for thee* ; תחתיו *for him* ; תחתיהם *for them*, &c.

6. The following prepositions receive the affixes under the form of nouns singular :—

1. אֵלָיו, אֵלָיו *to him*, &c.
2. אִתִּי, אִתְּךָ *with me*; אִתְּךָ *with thee*; אִתּוֹ *with him*, &c.
3. בְּלִתִּי rejects the latter י; e. g. בְּלִתִּי *on account of me*; בְּלִתְּךָ *on account of thee*.
4. בְּעָדַי, בְּעָדֶיךָ *before me*; בְּעָדֶיךָ, בְּעָדֶיהָ *before these*, &c.; בְּעָדָיו *before him*; בְּעָדְכֶם *before ye*; בְּעָדֵיהֶם *before them*.
5. לְמַעַנִּי, לְמַעַנְךָ *on account of me*; לְמַעַנְךָ, לְמַעַנְהָ *because of thee*, &c.
6. מִמֶּנִּי, מִמֶּנִּי, מִמֶּנֶּי, מִמֶּנֶּי *from me*; מִמֶּנֶּךָ *from thee*; מִמֶּנּוּ *from him*; מִמֶּנָּהּ *from her*; מִמֶּנְהוּ *from him*; מִמֶּנְהֶם, מִמֶּנְהֶם *from them*; מִמֶּנְכֶם, מִמֶּנְכֶם *from ye*; מִמֶּנּוּ *from us*.
7. נִגְדִי, נִגְדְּךָ *before me*; נִגְדְּךָ *before thee*.
8. עִמִּי, עִמִּי *with me*; עִמְּךָ *with thee*, &c.

The inseparable prepositions בכל before nouns, very often reject the ה and receive its vowel-point; as, בְּמִשְׁפָּט *in judgment*, for בְּהִמְשָׁפֵט.

ON THE ACCENTS.

247. In a preceding chapter the general uses of the accents are briefly stated. We shall now proceed to give some rules for the application of them.

The following words take the accent on the penultimate:—

All Segholate forms, i. e. which have a furtive (◌◌), (◌◌), or (◌◌) in the last syllable; as, מֶלֶךְ *a king*; נָעַר *a boy*; בַּיִת *a house*; חֵלֶק *a part*; אֹהֶל *a tent*; מוֹת *death*: and

(f) All verbs in all moods and tenses which have no formative letters affixed ; as, פָּקַד .

(g) Almost all words not included in the preceding rules.

249. The tonic accent is transferred, for the sake of euphony, from the last syllable to the penult, under the following circumstances :—

(a) When a monosyllable follows ; as, קָרוּ קָדָה .

(b) When a penacute dissyllable follows ; as, פָּקַד קָדָה קָדָה .
for פָּקַד .

(c) When the conversive ו is prefixed to the future, in which case (י) is shortened into (י), and (י) into (י) ; as, וַיִּתֵּן for וַיִּתֵּן , וַיִּתֵּן for וַיִּתֵּן .

(d) When a pause accent or king changes a sonant (י) in the penult into a longer vowel ; as, נִפְלֵי, in the pause נִפְלֵי .

250. On the contrary, the accent is often transferred to the last syllable when the conversive ו is prefixed to the perfect ; as וַיִּתֵּן and *I will give*.

251. These rules do not apply to the Books of Psalms, Proverbs, and Job, the principles of the accentuation of which are not thoroughly understood.

252. The accents called ministers mark the continuation of a sentence, the kings its partial or entire completion.

Rebhia ׀, *Sakeph-katon* ׀, and, in longer verses, *Segolta* ׀, are generally used for a comma ; *Athnach* ׃ for a colon ; and *Silluk* ׆ for a period ; (י) is always followed by two points (י) called *Soph Pasuk*.

ON THE CHANGES IN THE VOWEL-POINTS ON ACCOUNT OF THE ACCENTS.

253. The vowel points are changed if the accent is removed (s. 36); if the accent is transferred (s. 249, 250); and before a pause accent.

254. The greater pause accents (◌◌) and (◌◌) change (◌◌) into (◌◌) both in the penult and last syllable; as, שְׁמַיִם for שְׁמַיִם; and אֶמֶר for אֶמֶר.

255. They also change (◌◌) in the penult of words with (◌◌) into (◌◌); as, תִּפְאָרֶת or תִּפְאָרֶת for תִּפְאָרֶת *beauty*.

Sakeph-katon sometimes does this; as, אָחֳזִי for אָחֳזִי *he held*.

The smaller pauses seldom do this.

256. A pause accent transferred from the last syllable to the penult changes the (◌◌) there into (◌◌) before the affix ה; as, דְּבָרְךָ for דְּבָרְךָ *thy word*. It also changes (◌◌) into (◌◌) in words of the form פִּי : עַל־יָדֶיךָ *upon the jaw*, from לְחִי.

Also לֵךְ is used for לֵךְ, אֲוִתָּךְ for אֲוִתָּךְ, מִשָּׁךְ for מִשָּׁךְ, when the pause accent is thrown back.

257. In verbs plural ending in ה, and verbs feminine singular ending in ה or י, and in verbs ending in a paragogic ה, if the pause accent is transferred to the penult, the (◌◌) there is changed into the long vowel which was in the verb in the singular number, or in the masculine gender, or without the paragogic ה; and if it was (◌◌), then it is lengthened into (◌◌); as, פָּקְדִי for פָּקְדִי; גָּבְרִי for גָּבְרִי; יִזְכְּרִי for יִזְכְּרִי; נִתְנָה for נִתְנָה; תִּלְכִּי for תִּלְכִּי; אֶתְנָה for אֶתְנָה. The pause accent also changes (◌◌) into (◌◌) under the copule ו, before monosyllables and penacutic dissyllables; as, וְאֶמֶר, וְנָקָם.

EASY SENTENCES FOR EXERCISE IN CONSTRUING
AND PARSING.

CHAPTER I.

Adjectives, participles, and pronouns, agree with their substantives in number, case, and gender.

- | | | |
|---|----------------------------------|--|
| 1 | לֵב נָא־וֹן יֶבֶקֶשׁ דָּעַת : | <i>Léb ná-vón yě-vak-késh dá-gnath.</i> |
| 2 | בֶּן חָכָם יִשְׁמַח אָב : | <i>Bén chá-chám yě-sam-mach áv.</i> |
| 3 | הוֹן יוֹסִיף רַעִים רַבִּים : | <i>Hón yó-síph ré-gnúm rab-bím.</i> |
| 4 | בֶּן מֵבִין : | <i>Bén mé-vín.</i> |
| 5 | בָּיִמִים חָחִם : | <i>Bay-yá-mím há-hém.</i> |
| 6 | חֶרֶב חוֹחַדָּה וְגַם מְרַמָּח : | <i>Ché-rev hú-chad-dáh vë-gam mē-rú-láh.</i> |
| 7 | יָשָׁר דָּבָר יִחְוָה : | <i>Yá-shár dě-var yě-hó-váh.</i> |
| 8 | טוֹבָה חֹכֶמָה עִם נִחְלָה : | <i>Tó-váh choch-máh gním na-chě-láh.</i> |
| 9 | רַבִּים מְכַאֲבִים לְרַשָּׁע : | <i>Rab-bím mach-ó-vím lá-rá-sháng.</i> |

Note.—The accented and unaccented vowels have the sounds in table, s. 7. An imperfect Hebrew vowel, with a tonic accent, has the sound of the corresponding perfect vowel.

CHAPTER II.

Substantives in construction.

- | | |
|----|-------------------------|
| 1 | קָקַר הַזְכָּרוֹת : |
| 2 | תַּפְאֲרַת בְּחוּדִים : |
| 3 | תַּבְּנִית חֵיכָל : |
| 4 | אֲרֵץ יָמִים : |
| 5 | אֲרֵץ חֶפֶץ : |
| 6 | גְּבוּל רֶשֶׁעַת : |
| 7 | דָּבָר שְׁקָר : |
| 8 | חֲצִיר גְּלוּת : |
| 9 | צָבָא מְלַחְמָה : |
| 10 | עֲרֶכֶת טוֹב : |
| 11 | עֲדֻקַּת הַצְּדִיק : |
| 12 | עֲצָקַת דָּל : |
| 13 | שְׁנַת עוֹלָם : |

- 14 עֲצַת הַמַּלְאָכִים :
 15 יָדָהּ הַמַּלְאָכִים :
 16 חֲצֵר הַמַּלְאָכִים :
 17 הַרְצֵהוּ :
 18 וְהָיָה יִשְׂרָאֵל :
 19 קָדְחָהּ זָמָן :
 20 בְּחֻצֵּי בֵּית יְהוָה :
 Peculiar expressions.
 21 אֵלֶּשׁ שָׁכַל :
 22 אֵלֶּשׁ דָּבָרִים וּבְדָבָר :
 23 אֵלֶּשׁ לְשׁוֹן :

CHAPTER III.

The infinitive mood after nouns.

- 1 בָּיִת עֹשֶׂה :
 2 בָּיִת לְשֹׁמֵר הַשְׂפָּקִים :
 3 בָּיִת צֹמֵחַ :
 4 לֵיִם רָבִי :
 5 לְעַת בּוֹא הַשָּׁמֶשׁ :
 6 בְּשֶׁנֶּת בּוֹא תִרְחֹן :

CHAPTER IV.

Substantives derived from verbs govern the same cases as the verb from which they are derived.

- 1 כִּי קָלָחָהּ הָאָרֶץ דָּעָה אֶת־יְהוָה :
 2 לְמַעֲלֹת אֶתָּה כְּשֶׁרָשִׁית :
 3 לְמַקְרָא הָעֶדָה וּלְמַסָּע אֶת־הַפְּחָמֹת :
 4 וּבְמִסְפָּר אֶת־לִבֵּי יִשְׂרָאֵל :
 5 לִירְאָה אֶת יְהוָה וְאֶל־הָיָה :

CHAPTER V.

An adjective has the signification of the comparative degree, when followed by an ablative case with the preposition בִּן .

- 1 מְטוֹבִים הַשְּׁנִיִּים מִן הָאֶחָד :
- 2 תְּמֻבִּים מִן הַמְּמַלְכֹת הָאֵלֶּה :
- 3 גָּדוֹל יְהִיָּה כְבוֹד חֲבִית הַזֶּה הָאֶחָד מִן הָרִאשִׁון :
- 4 חָכֵם אִתָּה מְדֻנְיָאֵל :

CHAPTER VI.

An adjective has the signification of the superlative degree, when followed by an ablative with the preposition ב.

- 1 קָטָן בְּגוֹיִם נְתַתִּיךָ יְבוּיִי בְּאָדָם :
- 2 בִּינִי בַעֲרִים בָּעָם :
- 3 הָאָדָם הַגָּדוֹל בַּעֲנָקִים :
- 4 בּוֹגְדִים בְּאָדָם :
- 5 הַיָּפָה בַּנָּשִׁים :
- 6 לֵישׁ גָּבוֹר בַּבְּהֵמָה :

CHAPTER VII.

When a separable pronoun follows a substantive, it takes the prefix ה.

- 1 יוֹם הַהוּא :
- 2 בָּעֵת הַהִיא :
- 3 אֶת־הַבַּיִת הַזֶּה וְאֶת־הָעִיר הַזֹּאת :
- 4 וְגַם אֶת הַנָּעַר הַלֵּוִי :
- 5 מִי הָאִישׁ הַלֵּוִי :
- 6 הַדְּבָרִים הָאֵלֶּה :

CHAPTER VIII.

A relative pronoun agrees with its antecedent in gender and number.

- 1 הָאִישׁ אֲשֶׁר נִתְּנָה עִמָּדֵי הִיא נְתָנָה לִי :
 - 2 וַיִּתְּמָה יָד אֲבִיו לְחִסְרֵי אִתָּה :
 - 3 וַאֲיָכָה אֲשֶׁר־בִּינָה גִבִּין הָאִשָּׁה גִבִּין וְרָעָה גִבִּין וְרָעָה הוּא
- יְשׁוּפָה רִאשׁ :

CHAPTER IX.

The interrogative pronouns are added to nouns of both genders and numbers : when they follow the substantive, they denote the genitive case of the possessor.

- 1 מי דורד ומי קר'ישי :
- 2 מי ומי חולקים :
- 3 מי מלה לה :
- 4 מי מתה בני :
- 5 מי מת בני :
- 6 את-שור מי לקחתי וחמור מי לקחתי :
- 7 קרמי מתה חפצר :
- 8 בת-מי מת :
- 9 וחקמת מה להם :

CHAPTER X.

The nominative case and the verb.

- 1 ישמע חכם ויסקף להח :
- 2 עבד חכמים ויחלו :
- 3 התעו אתי מלחים :
- 4 שם נגלו מלי המלחים :
- 5 המזיגי השמים ומדבר :
- 6 ותשמע המדף ממרפי :
- 7 ועתה מלכים חשכילי :
- 8 הנסרו שפטי מרץ :

CHAPTER XI.

The verb and the dative case.

- 1 משיבה ויחל לשוים :
- 2 משיבה ברצונה את-ציון :
- 3 ומרע להם אחרי אשר משיב להם :
- 4 לקח טוב נתתי להם :
- 5 ומצר לה בקלשעריה :

- 6 וַעֲתָה תִּפְתָּח לִי :
- 7 אִם-יִתְמַחֲמֶנּוּ חֶפֶז לֹא :
- 8 וְשָׂאֵלֹי לָהּ לְשָׁלוֹם :
- 9 עֵינַי תִּלְעַג לְאֵב וְתִבְזוּ לִיקָהֶת אִם יִקְרִינָה עֲרֵבִי בְּחַל וַיִּאֲקִלֶנָּה בְּנִי בָשָׂר :
- 10 וְכָל-חֶפֶז אֲשֶׁר לֹא בָשָׂק לֹא :
- 11 חֲשָׂא חֲשָׂאֲתָ לְעֵם חֲזָה :
- 12 חֲרוּפָא לְכָל-מַחְלֹאֲאֵי :
- 13 וַיִּקְרָא אֱלֹהִים לְאֹזֶר יוֹם וְלַחֲשֹׁף קָרָא לַיְלָה :
- 14 וְלֹא חֲאֻמָּתָם לֹא :
- 15 וַיִּזְרָעֵם לֹא חוֹשִׁיעָה לְמוֹ :
- 16 נָקָם יַחֲזֶה לְעָרְיוֹ :
- 17 אֱלֹהִי לִי אֱלֹהֵי :
- 18 לֹא יִקְרָא עַד לְנֶכֶל בְּדִיב :

CHAPTER XII.

Accusative after the verb.

- 1 בָּרָא אֱלֹהִים אָדָם :
- 2 כָּבַד אֶת-אַבְרָהָם וְאֶת-אַמְרָם :
- 3 וְאֶרְוֹתַי אֶת-בְּרִכּוֹתֵיהֶם :
- 4 יַחֲזֶה יִבְרָךְ אֶת-עַמּוֹ בְּשָׁלוֹם :
- 5 וְאֶת-אַחִיו מַעֲבָד :
- 6 זָכַר אֶת-בְּרָאָה בַּיּוֹם בַּחוּרֹתָיו :
- 7 וַיִּגִּיד לֹא אֶת-כָּל-הַקְּרוֹת אֲתָם :
- 8 אֶרְוָהָ נָא וַאֲבִשְׁרָה אֶת-הַמֶּלֶךְ :
- 9 לְמַד דַּעַת אֶת-הָעָם :
- 10 יִרְדֵּי בַמִּצּוֹלוֹת כְּמוֹ אֶבֶן :
- 11 עַד-בּוֹאֲכֶם עַד מַמְקוֹם חֲזָה :
- 12 מוֹשֵׁב אֱלֹהִים יִשְׁכְּתִי :
- 13 וּשְׁמָחִים שְׂמָחָה גְדוּלָה :
- 14 וַיֵּשֶׁב עַמּוֹ חֹדֶשׁ יָמִים :
- 15 וְלֹא שָׁתָה מַיִם שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת :

- 16 בְּנֶשֶׁף בְּעֶרֶב יֵאָשֹׁן לַיְלָה וַאֲנִי :
 17 בְּשִׁטָּה שֶׁשֶׁמֶט שָׁבָה לְהַצִּילָה בְּחֵשֶׁל חֲשִׁי בְּשִׁבְעָה עָשָׂר
 יָם לַחֹשֶׁל בַּיּוֹם הַזֶּה :

CHAPTER XIII.

Ablative after the verb.

- 1 וְאִשָּׁר לְקֹחְתִּי בְּחֶרֶבִי גְבוּשָׁתִי :
 2 לִבְרָץ בְּעֵינָיו מִלֵּל בְּרִנְלִי כֹדֶה בְּאַצְבָּעוֹתָיו :
 3 הִנֵּה וְהֵא שָׂמַשׁ חָזַב וְכָסָף :
 4 חָסֶם נִמְכְּרָתָם וְלֹא בְּכֶסֶף הַנְּאֻלִּי :
 5 וְכִי יִדְרֶה מִשְׁלָג צָרָה מִחֻלָּב אֲדַמִּי עֵצִים מִבְּנִינִים :
 6 וְיָרָה מִלֵּא יָדוֹ בְּקֶשֶׁת :
 7 וְנִלְתִּי בִּידֵּשְׁלִים וְשִׁשְׁתִּי בְּעַמִּי :
 8 וְחִפְּצִיתֶכֶם מִנְעוֹ הַטּוֹב מִכֶּם :
 9 בָּלֶם שָׁכַב בְּכָבוֹד אִישׁ בְּבֵיתוֹ :
 10 לֹא יִסֹּר שָׁכֵם מִיַּדָּה :

CHAPTER XIV.

The verb הָיָה.

- 1 וַהֲנִחֹשׁ הָיָה צָרָם מִלֵּל חַיִּית הַשְּׁמֹרָה :
 2 וְהָאָרֶץ הָיְתָה חֹדֶשׁ נִבְאָה :
 3 וְכָל־שָׂרֶיהָ יָהִי אֶמֶס :

CHAPTER XV.

With a dative case.

- 1 וְהֵא יָהִיָּה לְרֹאשׁ וְאַמָּה תִּהְיֶה לְזָנָב :
 2 וְהִיָּיתָה לְאֵב חֲמוֹן נָאִים :
 3 הַתְּחַזֵּק וְהִי לְאֶנְשִׁים :
 4 וְהִי לְמִשְׁחָ בְּכַפּוֹ :
 5 וְלֹא הָיָה מִים לַעֲדָה :
 6 עָבַד עָבָדִים יָהִיָּה לְאֶחָיו :

CHAPTER XVI.

Verbs passive.

- 1 וְחֹמֶרֶץ מִצֹּב מֵהֶם :
- 2 וַיְחִי כְאֲשֶׁר נִשְׁמַע לְמִנְבֶּלֶט :
- 3 חָלָא בְּקִרְיֹת גְּחֻשְׁבָּנִילֹ :
- 4 נִדְרָשְׁתִּי לֵלֵא שְׁאֵלֹ :
- 5 נִמְצְאָתִי לֵלֵא בְּהֻשְׁנִי :
- 6 חֲזוֹת קֹשָׁה הָגֵד לִי :
- 7 בָּעֵת הַהִיא יִבְלֵשִׁי לַיהוָה צְבָאוֹת :
- 8 בִּי־יִפְקֹד לֹה אֲחִיָּה :
- 9 לֹא נִבְנָה בַּיִת לַעֲשֵׂם יְהוָה :
- 10 וַיְבִנּוּתִיךָ אֲשֶׁר בְּשֹׁדֶה בְּחֶרֶב מִתְרַנְּנָה :

CHAPTER XVII.

The infinitive mood.

- 1 לֹא אָבוּ שְׂמוֹעַ :
 - 2 מָה יִסָּף יְהוָה דְּבַר עֲמִי :
- With a preposition.
- 3 אֶל־תֵּלְכִי לִלְלֹם בְּשֹׁדֶה אַחֵר :
 - 4 פִּי אֶמְדָּה מִלֶּדֶת :

CHAPTER XVIII.

A finite verb often takes its own infinitive mood before it, to express greater certainty.

- 1 מִפֶּל עֲצִי־הֶגֶן אֵכֵל תֹּאכֵל :
- 2 בַּיּוֹם אֶקְלֹף מִמֶּנִּי מוֹת תָּמוּת :
- 3 שָׂרָה טָרַף יוֹסֵף :
- 4 סָקַל יִסְקֹל :
- 5 הִתְחַרַּב גְּחֻרְבֵי חֲמֻלָּכִים :
- 6 צָרוֹם יַעְרוֹם חוּא :

CHAPTER XIX.

When the infinitive mood follows its verb, it generally expresses repetition, or continuance of an action.

יִכְרֹן בְּרוּךְ אֶתְכֶם : 1

אֶמְרִים אֶמַר לְמַנְאִי : 2

וְכָא בּוֹא וְשִׁטָּף : 3

CHAPTER XX.

The conjunction *that* is generally expressed in Hebrew ; the use of the accusative case and the infinitive mood is rare.

לֹא טוֹב חַיֹּת הָאָדָם לְבָדּוֹ : 1

מִי הַגִּיד לָהּ מִי צִירָהּ אֵתָּה : 2

DERIVATIONS, &c.

CHAPTER I. VER. 1.

1. לֵב *the heart*, n. m.

2. גִּבּוֹן *wise*, part. *Niphal*, from בִּין *to understand*.

See col. 5, p. 31.

3. יִבְקֹשׁ *will seek*, 3 sing. fut. *Pihel*, from בָּקַשׁ. See col. 1, p. 32.

4. דָּעָה *knowledge*, n. fem., from יָדַע *he knew*.

VER. 2.

5. בֶּן *a son*, n. m., from בָּנָה *he built*.

6. חָכָם *prudent*, adj., from חָכַם *he was wise*.

6.* יִשְׂמַח *will make joyful*, 3 sing. fut. *Pihel*, from שָׂמַח *he rejoiced*. See col. 1, p. 32 ; with (-) for (-) on account of the Guttural, see s. 94 b.

7. אָב *a father*, n. m.

VER. 3.

8. הוֹן *wealth*, n. m.
9. יוֹסִיף *will procure*, 3 sing, fut. *Hiph.*, from יָסַף *he added*. See col. 4, p. 37.
10. רֵעִים *friends*, n. m. plur., from רָעַץ. See ss. 54, 24: root רָעַץ *he kept company*.
11. רַבִּים *many*, adj. plur. masc., from רָב. See s. 55 b: root רָבַב.

VER. 4.

12. בֶּן *a son*, n. m.
13. חָכִין *wise*, part. *Hiph.*, from חָכַן. See col. 5, p. 37.

VER. 5.

14. בְּיָמִים *in the days*, contracted from בִּין *in*, הָ *the*, 73; יָמִים *days*, n. plur., from יוֹם or יָם *a day*. S. 54.
15. הֵם *those very*: הֵם for הָ 72; הֵם pronoun; s. 69.

VER. 6.

16. חֶרֶב *a sword*, n. f., from חָרַב *he destroyed*.
17. הִחֲדָה (*is*) *sharpened*, part. fem. *Hoph.*, from חָדַד. See col. 3, p. 38; s. 55 a.
18. וְגַם *and also*: וְ *and*, גַּם *also*.
19. מְרוֹטָה *polished*, pass. part. fem. *Kal*, from מָרַט. See col. 1, p. 28, s. 54 a.

VER. 7.

20. יָשָׁר *right*, adj., from יָשַׁר *to be straight*.
21. דְּבַר *the word*, n. m. in construction for דָּבַר, s. 61, from דָּבַר *he spoke*.
22. יְהוָה *of Jehovah*, n. m., from הָיָה *he was*.

VER. 8.

23. טוֹבָה *good*, adj. fem., from טוֹב, s. 50.
 23*. חֵכְמָה *wisdom*, n. fem., from חָכַם *he was wise*.
 24. עִם *with*, preposition.
 25. נַחְלָה *a possession*, n. f.

VER. 9.

26. רַבִּים *many*, see No. 11.
 27. מַכְאֵב *sorrows*, n. m. plur., from מָכַאב, s. 54:
 root פָּאַב.
 28. לְרָשָׁע *to the wicked*, contracted from לְ *to*, הָ *for* הָ *the*, s. 72, and רָשָׁע *wicked*, n. m., from רָשַׁע *he was guilty*.

CHAPTER II. VER. 1.

29. סֵפֶר *the book*, n. m., both vowels are unchangeable in construction, ss. 62, 64; nouns in construction do not receive the article הַ: root סָפַר *he counted*.
 30. הַזְכָּרֹנוֹת *of the chronicles*: הַ *the*, זְכָרְנוֹת n. pl. fem., from זָכַרְוֹן. See ss. 57, 54 a, 28: root זָכַר *he remembered*.

VER. 2.

31. הַתְּפָאֶרֶת *the beauty*, n. fem.: root תְּפָאֵר *he adorned*.
 32. בָּחוּרִים *of young men*, n. masc. pl., from בָּחוּר, which has (־) instead of (־), because הַ will not admit *Dagesh*, s. 15; the compensation is neglected in the plural.

VER. 3.

33. תְּבִנָּה *a pattern*, n. fem., from בָּנָה *he built*.
 34. הַיְּקָל *of the temple*, n. masc.

VER. 4.

35. אָרֶךְ *length*, n. m., from אָרַךְ *to be prolonged*.

36. יָמִים *of days*, see No. 14.

VER. 5.

37. אֶרֶץ *the earth*, n. c.

38. חֶפֶץ *pleasure*, n. m., from חָפַץ *he inclined*.

VER. 6.

39. גְּבוּל *a boundary*, n. m., from גָּבַל *he bounded*.

40. רָשָׁע *of wickedness*, n. f., from רָשַׁע *he did evil*.

VER. 7.

41. דָּבָר *the word*, No. 21.

42. שָׁקֶר *of falsehood*, n. m., from שָׁקַר *he deceived*.

VER. 8.

43. חֲצִיר *the grass*, n. m. in construction, from חָצַר, s. 61.

44. גִּבּוֹת *of the house-tops*, n. masc. plur., from גָּבַ, s. 55 a.

VER. 9.

45. זָכָא *the host*, n. m. in construction, for זָכָא, s. 61.

46. מִלְחָמָה *of war*, n. f., from מָלַח *he fought*.

VER. 10.

47. בְּרָכָה *the blessing*, n. f. in construction, for בִּרְכָה, s. 61 b: root בָּרַךְ *he blessed*.

48. טוֹב *good*, adj. m., used as a substantive.

VER. 11.

49. צְדָקָה *the righteousness*, n. f. in construction, for צִדְקָה, s. 61 b.

50. הַצַּדִּיק *of the just*: הַ *the*, צַדִּיק n. m.: root צָדַק *he was just*: צ takes *Dagesh*, s. 16, 3.

VER. 12.

51. צַעֲקָה *the cry*, n. f. in construction, for צָעַקָה, s. 61 b, 11, 28: root צָעַק *he cried*.

52. דָּל *of the weak*, adj., for דַּל, s. 254: root דָּלַל *he was feeble*.

VER. 13.

53. שָׁנָה *the sleep*, n. f. in construction, for שָׁנָה, s. 61 b: root שָׁנָה *he slept*.

54. עוֹלָם *eternity*, n. m.: root עָלַם *he concealed*.

VER. 14.

55. עֲצָה *the counsel*, n. f. in construction, for עֲצָה, s. 62, 61 b: root יָעַץ *he advised*.

56. הַזְקֵנִים *of the aged*: הַ *the*; זָקֵנִים n. m. pl., from זָקֵן, s. 55 c.

VER. 15.

57. יָתֵד *a nail*, n. f. in const., for יָתֵד, s. 61, 62.

58. הָאֹהֶל *of the tent*: הָ for הַ, because א does not receive *Dagesh*, s. 15; אֹהֶל n. masc.

VER. 16.

59. הַחֲצֵר *the court*, n. c. in const., for חֲצֵר, s. 61, 62.

60. הַכֹּהֲנִים *of the priests*: הַ *the*; כֹּהֲנִים n. m. plur., from כָּהֵן, s. 55 c.

VER. 17.

60. הַקֵּץ *the nest*, n. m. in const., for קֵץ, s. 62 b.

61. הַצִּפּוֹר *of a sparrow*, n. c.: root צָפַר *he departed*.

VER. 18.

62. זָקֵנִי *the old men*, n. m. pl. in const., for זָקֵנִים from זָקֵן, s. 55 c, 61 a, 62.

63. יִשְׂרָאֵל *of Israel*: root שָׁרַח *he contended*; אֵל *God*.

VER. 19.

64. גְּדֻדוֹת *the folds*, n. fem. pl. in const., from גָּדַדָה, s. 57 a, 62.

65. צֹוֹן *of the sheep*, n. c.

VER. 20.

66. בְּחוֹצְרֵי *in the courts*: בָּ in, חוֹצְרֵי n. m. pl. in const., from חוֹצַר, ss. 54 a, c; 62 a.

67. בֵּית *of the house*, n. m. in const., for בֵּית, s. 65.

68. יְהוָה *of Jehovah*, n. m.

VER. 21.

69. אִישׁ *a man*, n. m.

70. מְקַבֵּל *of understanding*, n. m., from שָׁכַל *he was wise*.

VER. 22.

71. דָּמִים *blood*, n. m. plur. from דָּם.

72. וּמִדְּמָה *and of deceit*: וּ for וְ *and*, before the labial מ ; דְּמָה *deceit*, n. f. : root דָּמָה *he deceived*.

VER. 23.

73. לְשׁוֹן *a tongue*, n. c.

CHAPTER III. VER. 1.

74. יוֹם *in the day*: בָּ in, יוֹם *day*, n. m.

75. עָשׂוֹת *of doing*, inf. *Kal*. const., from עָשָׂה *he did*; p. 29, col. 7, with compound *Sheva* under the Guttural, 11.

VER. 2.

76. יְמֵי *in the days*, contracted from יְמֵי, 28; בּ in, יְמֵי n. pl. masc. in const. for יָמִים s. 61 a., from יוֹם or יָם *a day*, 54.

77. שֹׁפֵט *of judging*, const. inf., p. 28, col. 1., from שָׁפַט *he judged*.

78. שֹׁפְטִים *of the judges*: הֵם *the*, שֹׁפְטִים part. act. *Kal*, plur., p. 28, col. 1: s. 55 c.

VER. 3.

79. הֹלֵךְ *of thy going*: הֹלֵךְ const. inf. *Kal*, from הָלַךְ, s. 180; הִי *thy*, pronominal affix, 223.

VER. 4.

80. לְיוֹם *to the day*.

81. קוֹמִי *of my rising*: קוּם *to rise*, inf. *Kal*, p. 29, col. 5; יִ affix of 1 pers. sing., 223.

VER. 5.

82. לְעֵת *to the time*: הֵיאָה *the*, עֵת *time*, n. c.

83. הֹלֵךְ *of going*, inf. *Kal*, p. 29, col. 5.

84. הַשֶּׁשֶׁשׁ *of the sun*: הֵיאָה *the*, שֶׁשֶׁשׁ n. c. *the sun*.

VER. 6.

85. בְּשָׁנָה *in the year*: בּ for בּ in, 28; שָׁנָה in const. for שָׁנָה *a year*, s. 62, 61 b.

86. תְּרָתָן *Thartan*, n. m. *name of a man*.

CHAPTER IV. VER. 1.

87. מְלֵאָה *hath been filled*, or, in prophecy, *shall be filled*, 3 sing. fem. perf. *Kal*, from מָלֵא *it was filled*, p. 29, col. 6.

88. הָאָרֶץ *the earth*: הָ for הֶ *the*, 72; אֶרֶץ *earth*, n. c., written אֶרֶץ with the article.

89. וְדָעָה *of the knowledge, or of knowing*, n. f.: root יָדַע *he knew*.

90. אֵת *the sign of the accusative case*, 52, 36.

91. יְהוָה *the Lord*.

VER. 2.

92. לְמִשְׁאוֹת *for the removal, or removing*: לְ for לֵּ *removal*, n. f., from נָשָׂא *he removed*.

93. אֶחָה *her*, acc. fem., s. 69.

94. מִשְׁרָשֶׁיהָ *from her roots*: מִ *from*, שָׂרַשׁ *a root*, pl. שְׂרָשִׁים, 54 b; with the affix הָ, שְׂרָשֶׁיהָ, 75.

VER. 3.

95. לְמִקְרָא *for the calling*: לְ for לֵּ *for*, מִקְרָא n. m.: root קָרָא *he called*.

96. הָעֵדָה *the assembly*: הָ for הֶ *the*, 72; עָדָה n. f.: root יָעַד *he appointed*.

97. וּלְמִפָּעַ *and for removing*, וּ for וַ *and* before לְ; לְ *for*, מִפָּעַ n. m.

98. אֶת־הַמַּחֲנוֹת *the camps*: אֶת for אֵת before *Makkaph*, 36, sign of the accusative case; הַ *the*, מַחֲנוֹת n. pl. fem. from מָחַן *he encamped*, 55 f.

VER. 4.

99. וּמִסְפָּר *and the number*: וּ for וַ *and*, before the labial מִסְפָּר n. m. in const. for מִסְפָּר, 61: root סָפַר *he numbered*.

100. אֶת־רִבְעָה *the fourth part*: אֶת for אֵת before *Makkaph*, 36; רִבְעָה n. m.

101. יִשְׂרָאֵל *of Israel*. See No. 63.

VER. 5.

102. לִירָאָה *for fearing*: לְ *for*, יִרָאָה n. f., from יָרָא *he feared*.

103. אֶת־יְהוָה *the Lord*, accusative case.

104. אֱלֹהֶיךָ *thy God*: אֱלֹהִים *God*, n. m., plur. אֱלֹהִים, 24. 54.; the fulcrum ו is omitted because there is a quiescent ו in the next syllable; with the pronominal affix ך, אֱלֹהֶיךָ, 78 c.

CHAPTER V. VER. 1.

105. טוֹבִים *good*, adj. pl. masc., from טוֹב.

106. שְׁנַיִם *two*: הֶ *the*, שְׁנַיִם dual masc.

107. מֶן *more than*.

108. אֶחָד *one*: הֶ *for* הֶ *the*, 15; אֶחָד n. m.

VER. 2.

109. הֲטוֹבִים *are they good*: הֲ interrogative particle, טוֹבִים No. 105.

110. מַמְלָכוֹת *the kingdoms*: הֶ *the*, מַמְלָכוֹת n. plur. fem., from מָלַךְ, s. 57 a: root מָלַךְ *he reigned*.

111. הָאֵלֶּה *these*: הֶ *for* הֶ, 15; אֵלֶּה pron. pl. com. See rule, c. 7.

VER. 3.

112. גָּדוֹל *great*, adj. m.

113. יִהְיֶה *shall be*, 3 sing. masc. fut. *Kal*, from הָיָה, p. 29, col. 7.

114. כְּבוֹד *the glory*, n. c.: root כָּבַד *he was powerful*.

115. הַבַּיִת *of the house*: הֶ *the*, בַּיִת n. m.

116. הִנֵּה *this*: הֶ *this*. See rule, c. 7. הִנֵּה pron. demons. masc. 70.

117. *הָאֲחֵרֹן the latter*: הָ for הֶ, 15; אֲחֵרֹן adj. masc.: root אָחַר *behind*.

118. *מִן הָרִאשׁוֹן more than the first*: מִן *more than*, הֶ for הָ, 15. רִאשׁוֹן adj. masc.: root ראש *the head*.

VER. 4.

119. חָכָם *wise*, adj. masc.

120. אַתָּה *thou*, pron., 68.

121. מִן דָּנִיֵּאל *more than Daniel*, for דָּנִיֵּאל, 16, 1.; דָּנִיֵּאל n. m. *name of a man*: root דָּן *a judge*, אֵל *God*.

CHAPTER VI. VER. 1.

122. קָטוֹן *small*, adj. masc.

123. בְּגוֹיִם *in the nations*, contracted from בְּהַגְוִיִּם, 73; *in*, הָ the, גוֹיִם n. m. pl., from גוֹי, 54 g.

124. נָתַתִּיד *I have made thee*: נָתַתִּי 1 sing. c. perf. *Kal*, from נָתַן *he gave*, p. 28, col. 1, and s. 90 a; with the affix of 2 pers. sing. נָתַתִּיד, 224.

125. וּבָזוּי *and despised*: וּ for וְ before the labial ב; *part. pass. Kal*, from בָּזָה *he despised*, p. 29, col. 7.

126. בְּאָדָם *among men*, contracted from בְּהָאָדָם; *in*, הָ for הֶ the, 15; אָדָם n. m. collective, *men*.

VER. 2.

127. בִּינֵי *understand ye*; 2 pl. m. imp. *Kal*, from בִּין or בִּין *to understand*, p. 29, col. 5, with י instead of ו.

128. בָּעֵרִים *stupid*, part. act. *Kal*, m. pl., from בָּעַר, p. 28, col. 1, s. 55 c.: root בָּעַר *to consume*.

129. בְּעָם *among people*: בְּ for בֶּה, 15; עָם n. c.

VER. 3.

130. הָאָדָם *the man*.

131. הַגָּדוֹל *the great*: הָ *the*, גָּדוֹל adj. m.

בְּעֲנָקִים *among the Anakim*: בְּ for בָּהֶם; עֲנָקִים n. m. pl., from עָנַק, 54.

VER. 4.

132. בּוֹגְדִים *treacherous*, m. pl. from בָּגַד, part. act. *Kal*, from בָּגַד, p. 28, col. 1, 55 c.

133. בְּאָדָם *among men*, No. 126.

VER. 5.

134. תִּיפָּה *the beautiful*: תִּי *the*, יפָּה adj. fem., from יָפָה, 50 c.

135. בְּנָשִׁים *among women*: בְּ for בָּהֶם; נָשִׁים n. pl.

VER. 6.

136. לֵיִשׁ *a lion*, n. m.

137. גָּבוּר *strong*, adj. m.: root גָּבַר *he prevailed*.

138. בְּבָהֱמָה *among cattle*: בְּ for בָּהֶם, בָּהֱמָה n. f.

CHAPTER VII. VER. 1.

139. יוֹם *day*, n. m.

140. הַזֶּה *this very*: הָ *the*, הַזֶּה *this*, pron. m., 69.

VER. 2.

141. בְּעֵת *in the time*: בְּ for בָּהֶם, עֵת n. c.

142. הַזֶּה *this very*: הָ for הָ, 15; הַזֶּה pron. fem., 69.

VER. 3.

143. אֶת־הַבַּיִת *to the house*: אֶת for אֵת, 36, 52.; הָ *the*, בַּיִת n. m.

144. *הַזֶּה this very*: הַ *the*; זֶה *this*, demonstr. pron. m., 70.
 145. *וְאֶת־הָעִיר and to the city*: וְ *and*, אֶת *to*, הַ *the*, עִיר n. f.
 146. *הַזֶּה this very*: הַ *the*; זֶה *this*, pron. demons. f., 70.

VER. 4.

147. *דַּבֵּר speak thou*, 2 m. imp. *Pihel*, from דָּבַר *he spoke*, p. 32, col. 1.
 148. *אֶת־הַנָּעַר to the boy*: אֶת for אֵת, 36, 52; הַ *the*, נָעַר n. m.
 149. *הַזֶּה this very*, pron. demonstr., c. 70.

VER. 5.

149. *מִי who?* pron. interrog., 70.
 150. *הָאִישׁ the man*: הַ for הַ *the*; אִישׁ n. m.
 151. *הֵלֶכָה this here*: הַ *the*; לָהּ pron. demonstr., 70.

VER. 6.

152. *הַדְּבָרִים the words*: הַ *the*; דְּבָרִים n. m. plur., from דָּבַר, 54 a.
 153. *הָאֵלֶּה these*: הַ for הַ; אֵלֶּה pron. plur. com.

CHAPTER VIII. VER. 1.

154. *הָאִשָּׁה the woman*: הַ for הַ *the*; אִשָּׁה n. fem., from אִישׁ, 50.
 155. *אֲשֶׁר whom*, pron. rel., c. 70.
 156. *נָתַתָּה thou gavest*, 2 m. sing. perf. *Kal*, from נָתַן, p. 28, col. 1, and 90 a.
 157. *עִמָּדִי with me*: עִמָּד *with*, prep. י. the affix *me*.
 158. *הִיא she*, pron. fem., 69.
 159. *נָתַתָּה gave*, 3 sing., from נָתַן, p. 28, col. 1.
 160. *לִי to me*, pron. c., 67.

VER. 2.

161. וַיִּתְּמֵךְ *and he held*: יְנִי convers. 86 a; וַיִּתְּמֵךְ 3 sing. m. fut. *Kal.*, from תָּמַךְ, p. 28, col. 1.

162. יָד *the hand*, in const. for יָד n. c., 61.

163. אָבִיו *of his father*: אָב n. m., with a light affix אָבִיו, 78 g.

164. לְהַסִּיר *for to remove*: לְ *for*, הִסִּיר inf. *Hiph.*, from סָר *to depart*, p. 37, col. 5.

165. אִתָּה *it*, 69.

VER. 3.

166. וְאִי־בָהּ *and enmity*: וְ *and*, אִי־בָהּ n. f.: root אִי־בָהּ *he hated*.

167. אֶשֶׁתִּי *I will place*, 1 sing. c. fut. *Hiph.*, from שָׂת *to place*, p. 37, col. 5.

168. בֵּינֶךָ *between thee*: בֵּין *between*, prep. with the affix בֵּין, s. 82 a.

169. וּבֵין *and between*: וּ for וְ before the labial בֵּין.

170. הָאִשָּׁה *the woman*, No. 154.

171. זֶרְעֶךָ *thy seed*: זֶרַע n. m., with the affix זֶרְעֶךָ, s. 80 a.

172. זֶרְעָהּ *her seed*.

173. הוּא *he*, pron. m., 69.

174. יִשְׁקָךָ *shall wound thee*: יִשְׁקָךָ for יִשְׁקָךָ on account of the affix, 224, 3 sing. m. fut. *Kal*, from שָׁקַח *to wound*, p. 29, col. 5.

175. רֹאשׁ *the head*.

CHAPTER IX. VER. 1.

178. מִי *who*, interrog. pron., 70.

179. דָּוִיד *David*, name of a man: root דָּוִד *beloved*.

180. וְמִי *and who*: ו for ך before the labial מ.

181. בֶּן *the son*, n. m. in const. for בן, 36.

182. יֵשׁוּ *Jesse*, name of a man.

VER. 2.

183. וְהֵם *and who*: ך for ך and the.

184. הֹלְכִים *the (persons) going*: ך for ך the, 15;
מ. pl. from הֹלֵךְ act. part. *Kal*, from הָלַךְ, p. 28,
col. 1, and 55 c.

VER. 3.

185. אֵלֶּה *these to thee*: אֵלֶּה pron. 70; לָהּ, 68.

VER. 4.

186. אַתָּה בְּנִי *thou my son*: אַתָּה pron. 68; בֶּן n. m.,
with the affix בְּנִי, 79 e.

VER. 5.

187. בָּתִּי *my daughter*: בַּת n. f., with the affix בָּתִּי, 82.

VER. 6.

188. אֶת־שׂוֹר *the ox of whom*: אֶת־, 36, 52; שׂוֹר n. m.

189. לָקַחְתִּי *have I taken*, 1 sing. c. perf. *Kal*, from
לָקַח, p. 28, col. 1.

190. וְחֹמֶר *and the ass of whom*: ך for ך, 28; חֹמֶר
n. m.: root חָמַר *he was red*.

VER. 7.

191. בְּנִי מִי אֶתָּה *the son of whom thou*: בֶּן for בן, 36.

192. הַנַּעַר *the lad*: הָ the, נַעַר n. m.

VER. 8.

193. בָּתִּי מִי אֶתָּה *the daughter of whom thou*: בַּת n. f.

VER. 9.

194. וְחָכְמָה *and wisdom of what*: וְ *and*, חָכְמָה n. f. in const. for חָכְמָה, 61 b; חָכְמָה, 70.

195. לָהֶם *to them*, 69.

CHAPTER X. VER. 1.

196. יִשְׁמַע *will hear*, 3 sing. m. fut. *Kal*, from שָׁמַע, p. 28, col. 1, s. 94 b.

197. חָכָם *a wise man*, adj. m.

198. וְיִזְכָּק *and will increase*: וְ *and*, יִזְכָּק for יִזְכֶּיף or יִזְכֶּף, 153 a; 3 sing. masc. fut. *Hiph.*, from יָצַק, p. 37, col. 4.

199. לָקַח *knowledge*, n. m.: root לָקַח *he took*.

VER. 2.

200. כְּבוֹד *glory*, n. c.: root כָּבַד *he was glorious*.

201. חֲכָמִים *wise men*, m. pl., from חָכַם, 54 a, 11.

202, וְיִרְחֹל *shall inherit*, 3 pl. masc. fut. *Kal*, for וְיִרְחֹלִי, p. 28, col. 1, s. 257. ר would not admit *Dagesh*, and therefore this verb does not follow the form of verbs defective in נ first radical.

VER. 3.

203. הִתְעוּ אֹתִי *they caused me to wander*, 3 pl. c. perf. *Hiph.*, from תָּעָה, p. 37, col. 7.

204. אֱלֹהִים *God*, pl. m., from אֱלֹהָה, 54, 24.

VER. 4.

205. שָׁם *there*, adv.

206. נִגְלוּ *they were revealed*, 3 pl. c. perf. *Niph.*, from נָגַל, p. 31, col. 7.

207. אֵלָיו *to him*.

VER. 5.

208. הִשְׁמָעוּ *hearken ye*, 2 pl. m. imp. *Hiph.*, from שָׁמַע, p. 37, col. 1 : root שָׁמַע *the ear*.

209. הַשָּׁמַיִם *the heavens* : הָ *the* ; שָׁמַיִם n. m. pl.

210. וְאֶדְבַּרְהָ *and I will speak* : וְ for וּ, 26 ; אֶדְבַּרְהָ 1 sing. c. fut. *Pihel*, p. 32, col. 1, with הָ paragogic.

VER. 6.

211. וְהִשְׁמָע *and hear thou* : וְ *and* ; הִשְׁמָע 2 m. sing. fut. *Kal*, from שָׁמַע, p. 28, col. 1, s. 94 b.

212. הָאָרֶץ *the earth* : הָ for הָ *the*, 15 ; אָרֶץ n. c., with the article אֶרֶץ.

213. הַמִּדְבָּרִי *the words*, n. pl. m. in const. for מִדְבָּרִים, 61 a, from מִדְבָּר, 54 a, *a word*.

214. פִּי *my mouth* : פִּי n. m. with the affix פִּי, s. 80 d.

VER. 7.

215. וְעַתָּה *and now* : וְ *and*, עַתָּה adv. ; root עָתָה *time*.

216. מְלָכִים *kings*, n. m. pl., from מָלַךְ, 54 a.

217. הִשְׁכִּילוּ *be wise*, 2 pl. m. imp. *Hiph.*, from שָׁכַל, p. 36, col. 1.

VER. 8.

218. הִנְחָסְרוּ *be ye instructed*, 2 pl. m. imp. *Niphal*, from נָסַר, p. 31, col. 4.

219. שֹׁפְטֵי *judges*, in const. for שֹׁפְטִים pl. m., from שָׁפַט, 55 c. act. part. *Kal* of שָׁפַט, p. 28, col. 1.

220. אֶרֶץ *of the earth* : for אָרֶץ n. c., s. 255.

CHAPTER XI. VER. 1.

221. תַּיִבָּה *do thou good*, 2 m. imp. *Hiph.*, from טָב, p. 37, col. 5, with הָ paragogic.

222. לַטֹּבִים *to the good* : לַ for לָהֶם ; טֹבִים pl. m., from טָב, 54.

VER. 2.

223. בְּרִצּוֹן *in the kindness*: בּ for ר in, 28; רִצּוֹן n. m. with the affix, s. 78: root רָצָה *he was pleased*.

224. אֶת־צִיּוֹן *to Sion*: אֶת for אַת, 52, 36; צִיּוֹן n. f. 49.

VER. 3.

225. וְהָרַע *and he will do evil*: וְ convers. s. 86; הָרַע or הָרַע, 3 sing. m. perf. *Hiph.*, from רָעַע, p. 36, col. 3.

226. לָכֶם *to you*, 68.

227. אַחֲרֵי אֲשֶׁר *after that*: אַחֲרֵי n. m. pl. in const. for אַחֲרִים 78, from אָחַר 54 a, used as a preposition.

228. הָטִיב *he did good*, 3 sing. m. perf. *Hiph.*, from טִיב, p. 37, col. 5.

VER. 4.

229. לָקַח טוֹב *good instruction*: לָקַח, n. m.

230. נָתַתִּי *I have given*, 1 sing. c. perf. *Kal*, from נָתַן, p. 28, col. 1, s. 90 a.

VER. 5.

231. וְהָצַר לָּךְ *and he shall press thee*: וְ convers. s. 86; הָצַר 3 sing. masc. perf. *Hiph.*, from צָרַר, p. 36, col. 3, s. 136.

232. בְּכָל־ *in all*: כָּל in; כָּל־ for כּוֹל, 36.

233. שְׁעָרֶיךָ *thy gates*: שְׁעַר n. c., pl. שְׁעָרִים, 54 a, with the affix שְׁעָרֶיךָ, s. 78 c.

VER. 6.

234. וְעַתָּה *and now*: וְ *and*, עַתָּה adv.: root עָת time.

235. חָפְצָה לִּי *suffer thou me*, 2 sing. m. imp. *Hiph.*, from חָפַץ, p. 37, col. 5, with חָ paragogic, s. 152.

VER. 7.

236. אם יתמהמה *if he shall tarry*: from מהמה to *linger*, is derived the irregular form מהמה, and 3 sing. fut. m. יתמהמה, p. 41, col. 7.

327. חכה לו *wait thou for him*, 2 m. sing. imp. *Pihel*, from חכה, p. 33, col. 7.

VER. 8.

238. וישאלוה *and they shall ask thee*: ו convers. 86 a; ישאלו 3 pl. c. perf. *Kal*, from שאל, p. 28, col. 1.

239. לשלום *for peace*: ל for; שלום n. m.

VER. 9.

240. עין *an eye*, n. c.

241. תלעג *shall mock*, 3 f. sing. fut. *Kal*, from לעג, p. 28, col. 1, s. 94 b.

242. אב *a father*: ל 52, אב n. m.

243. ותבז *and shall despise*, 3 f. sing. fut. *Kal*, from בז, p. 29, col. 5, for תבז.

244. ליקחת *obedience*: ליקחת, from ל and יקחת n. f. in const., 61 b, for יקחה: root קחה out of use.

245. אם *a mother*, n. f.

246. יקרה *shall dig it out*: יקרה 3 pl. c. fut. *Kal*, from קרה, p. 28, col. 2, with the affix, 224.

247. ערבי *the ravens*: in const. for ערבים pl. m. from ערב, 55 c.

248. נחל *a valley*: for נחל n. m. s. 254.

249. ויאכלוה *and they shall eat it*: ו and; יאכלו 3 pl. c. fut. *Kal*, from אכל, p. 28, col. 1, s. 224.

250. בנים *the sons*: in const. for בנים, 461 a, pl. m., from בן, 55 c.

251. נשר *of the eagle*: for נשר, s. 255, n. m.

VER. 10.

252. וְכָל־פֶּה *and every mouth*: כָּל for כָּל, 36; הַ the, פֶּה, n. m.

253. אֲשֶׁר לֹא *which not*: אֲשֶׁר, 70.

254. נָשָׂק *hath kissed*, 3 sing. m. perf. *Kal*, p. 28, col. 2, לוֹ *him*, 69.

VER. 11.

255. הַשֵּׁא *deceiving*, inf. *Hiph.*, from נָשָׂא, p. 36, col. 2, s. 175.

256. הַשֵּׂאתָ *thou hast deceived*, 2 sing. masc. perf. *Hiph.*, from נָשָׂא, p. 36, col. 2, 7.

257. לְעַם־הַזֶּה *this people*: עַם n. c., ss. 72, 70.

VER. 12.

258. הַרְפָּא *healing*: הַ for הַ 15; רָפָא part. act. *Kal*, from רָפָא, p. 29, col. 6.

259. תַּחֲלֻאִיכִי *thy diseases*: from תַּחֲלֻאָה n. m., pl. 56; with the affix תַּחֲלֻאִיךָ, s. 76; and תַּחֲלֻאִיכִי in Chaldee: root חָלָא.

VER. 13.

260. וַיִּקְרָא אֱלֹהִים *and God called*: וַיִּ convers. 86 a; 3 sing. m. fut. *Kal*, from קָרָא, p. 29, col. 6.

261. לְאוֹר *the light*: לְ for לֵה 15; אוֹר n. m., יוֹם *day*, n. m.

262. וְלַחֹשֶׁךְ *and the darkness*: וְ *and*; לְ for לֵה 15; חֹשֶׁךְ n. m.

263. קָרָא *he called*, 3 sing. m. perf. *Kal*, p. 29, col. 6.

264. לַיְלָה *night*, from לַיִל n. m.; with הַ paragogic לַיְלָה, s. 254, לַיְלָה.

VER. 14.

265. הֶאֱמַנְתֶּם *ye have believed*, 2 m. pl. perf. *Hiph.*, from אָמַן *it was true*, p. 36, col. 1, s. 101.

VER. 15.

266. וַיִּרְוּצֵם *and their arm* : רָ for וְ 28 ; וְרֹצֵעַ n. m. with the affix וְרֹצֵעַ, 24, 76.

267. הוֹשִׁיעָה *hath saved*, 3 sing. m. perf. *Hiph.*, from יָשַׁע, p. 37, col. 4, with ה paragogic.

268. לָמוֹ *them*, 69.

VER. 16.

269. נָקָם *avenging*, part. act. *Kal*, from נָקַם, p. 28, col. 2.

270. לְצָרָיו *his enemies* : צָר n. m. ; pl. צָרִים, 54 ; with the affix צָרָיו, 78 c.

VER. 17.

271. אֵלֶּךְ *I will go*, 1 sing. c. fut. *Kal*, from יָלַךְ, p. 29, col. 4.

272. לִי *for me*, s. 67 ; this dative case is superfluous, as in Latin, '*suo sibi gladio hunc jugulo.*'

273. אֶל־הָהָר *to the mountain*, n. m.

VER. 18.

274. יִקְרָא לֹא *he shall not be called* : יִקְרָא 3 sing. m. fut. *Niphal*, from קָרָא, p. 30, col. 6.

275. לְנָבָל *for the foolish man* ; or, *as to the foolish man* : לְ for נָבָל n. m.

276. נָדַב *liberal*, n. m. : root נָדַב *he urged*.

CHAPTER XII. VER. 1.

277. בָּרָא *he created*, 3 sing. perf. *Kal*, p. 29, col. 6.

278. אָדָם *man*, n. m.

VER. 2.

279. כָּבֵד *honour thou*, 2 m. sing. imp. *Pihel*, from כָּבַד, p. 32, col. 1.

280. אֲתָאֲבִיךָ *thy father*: אָת for אַת, 36; אָב n. m. with the affix, 79 g.

281. וְאֲתָאֲמִיךָ *and thy mother*: אָם n. f. with the affix, 79 d.

VER. 3.

282. וְאָרוּתִי *and I will curse*: ךְּ convers. אָרוּתִי 1 sing. c. perf. *Kal*, from אָרַר, p. 28, col. 3.

283. אֲתָאֲבְרַכְתֶּם *their blessings*: אָת for אַת 36; בָּרַכְתָּ n. f.; pl. בְּרָכוֹת, s. 57 a; with the affix בְּרָכוּתֵיכֶם, s. 76.

VER. 4.

284. יְבָרֶכֶּה *he shall bless*: for יְבָרֵךְ 15, 3 sing. m. fut. *Pihel*, from בָּרַךְ.

285. אֲתָאֲרִיבְמֶם *his people*: עָם n. c. with the affix, 78 h.

286. בְּשָׁלוֹם *with peace*: שָׁלוֹם n. m.: root שָׁלַם *he had peace*.

VER. 5.

287. וְאֲתָאֲחִיךָ *and thy brother*: אָח n. m. with the affix, 78 h.

288. תִּשְׁעַבְדֵּנִי *thou shalt serve*, 2 sing. m. fut. *Kal*, from עָבַד, p. 28, col. 1.

VER. 6.

289. זָכֵר *remember thou*, 2 sing. masc. imp. *Kal*, from זָכַר.

290. בִּרְאֵךָ *thy creator*: בָּרָא part. act. *Kal*, from בָּרָא, p. 29, col. 6, with the affix בִּרְאֵךָ, s. 79 d.

291. בְּיָמַי *in the days*: for בְּיָמֵי, 28; בְּ in, יָמֵי in const. for יָמַי, s. 61 a, pl. of יָוֵם or יָמ n. m.

292. בַּחֲנוּתֶיךָ *of thy youth*: בַּחֲנוּתֹת n. pl. fem., with the affix בַּחֲנוּתֶיךָ, s. 76: root בָּחַר *he chose*.

VER. 7.

293. וַיִּגִּדּוּ לוֹ *and they told him*: וְנִיגְדָה 1 convers. 86 a; וַיִּגִּדּוּ 3 pl. c. fut. *Hiph.*, from נָגַד, p. 36, col. 3.

294. אֲתִי-כָּל-הַקְּרוֹת *all things befalling*: קָרוֹת pl. fem., from קָרָה part. act. *Kal*, from קָרָה, p. 29, col. 7, 55 f.

295. אֹתָם *them*, s. 69.

VER. 8.

296. אָרוּצָה נָא *I will run now*, 1 sing. c. fut. *Kal*, from רוּץ, p. 29, col. 5. with ה paragogic; נָא *now*, adv.

297. וְאֶבְשָׂרָה *and I will tell the news*: וְ for וּ, 26; אֶבְשָׂרָה, with ה paragogic for אֶבְשֹׁר, 1 sing. c. fut. *Pihel*, from בָּשַׁר, p. 32, col. 1.

298. אֶת-הַמֶּלֶךְ *to the king*.

VER. 9.

299. לָמַד *he taught*, 3 sing. m. perf. *Kal*, p. 28, col. 1.

300. יָדַע *knowledge*, n. f.: root יָדַע *he knew*.

301. אֶת-הָעָם *the people*: הָ for הַ, 15; עָם n. c.

VER. 10.

302. יָרְדוּ *they descended*, 3 pl. c. perf. *Kal*, from יָרַד, p. 28, col. 4.

303. בְּמַצּוֹלוֹת *into the depths*, n. fem. pl., from מָצוּלָה, 57, a.

304. כְּמוֹ אֶבֶן *as a stone*: כְּמוֹ adv.; אֶבֶן n. f.

VER. 11.

305. עַד-בּוֹאֲכֶם *unto your coming*: עַד prep.; בּוֹא inf. *Kal*, p. 29, col. 5; with the affix בּוֹאֲכֶם, 224.

306. עֲרִיחֶקֶהוֹם *to the place*: מֶקֶהוֹם n. c., from קָהַם *to rise*.

VER. 12.

307. מוֹשֵׁב *the abode*, in const. for מוֹשֵׁב n. m.: root יָשַׁב *he sat*.

308. יָשַׁבְתִּי *I have inhabited*, 1 sing. c. perf. *Kal*, from יָשַׁב, p. 29, col. 4.

VER. 13.

309. וַיִּשְׂמְחוּ *and they rejoicing*: יָ for ו; וַיִּשְׂמְחוּ n. pl. m., from שָׂמַח, 54 a, 24.

310. שְׂמֵחָה *joy*, n. f.

311. גְּדוֹלָה *great*, adj. fem., from גָּדַל, 50 a.

VER. 14.

312. וַיֵּשֶׁב *and he abode*: יָ convers., s. 86; יָשַׁב for יָשַׁב, 3 sing. m. fut. *Kal*, from יָשַׁב, p. 29, col. 4, 249 c.

313. חֹדֶשׁ יָמִים *a month of days*: חֹדֶשׁ n. m.

314. עִמּוֹ *with him*: עִם prep. with the affix, 243.

VER. 15.

315. וְלֹא שָׁתָה *and he drank not*: שָׁתָה 3 sing. m. perf. *Kal*, p. 29, col. 7.

316. מַיִם *waters*, n. pl. irregular.

317. שְׁלֹשָׁה *three*, adj. m., from שָׁלַשׁ, 49, 50.

318. לַיְלֹת *nights*, pl. f., from לָיַל, 54 c.

VER. 16.

319. בְּנֶשֶׁף *in twilight*: בְּ in, נֶשֶׁף n. m.

320. בְּעֶרֶב יוֹם *in the evening of the day*: עֶרֶב n. c.

321. בְּאִשּׁוֹן לַיְלָה *in the middle of night*: אִשּׁוֹן n. c.

literally *a little man*; thus *אִישׁוֹן עֵין* *the little man of the eye*, or *the pupil of the eye*; hence, *the middle*.

322. *וְאֶפְלָה* and darkness: ו for ן, 26; אֶפְלָה n. f.

VER. 17.

323. *בְּשָׁנָה* in the year: ב for ש 28; שָׁנָה in const. for שָׁנָה, 62, 60 b.

324. *שֵׁשׁ-מֵאוֹת* six hundreds: שֵׁשׁ n. f. 49; מֵאוֹת pl. fem., from מָאָה.

325. *לְחַיֵּי-נֹחַ* of the life of Noah: לְחַיֵּי n. pl. m. in const. for חַיִּים 61 a, from חַי, 55 g.

326. *בְּחֹדֶשׁ הַשֵּׁנִי* in the second month: ב for בָּה 73, חֹדֶשׁ n. m.; שֵׁנִי ordinal adj. fem.

327. *בַּשְּׁבַע־עָשָׂר* in the seven ten: שְׁבַע־ adj. f., from שֶׁבַע; עָשָׂר adj. m., see 49.

CHAPTER XIII. VER. 1.

328. *אֲשֶׁר לָקַחְתִּי* which I have taken: לָקַחְתִּי 1 sing. c. perf. *Kal*, from לָקַח, p. 28, col. 1.

329. *בְּחֶרְבִּי* with my sword: חֶרְבִּי with the affix 80, from חָרַב n. f.

330. *וּבַקֶּשֶׁתִּי* and with my bow: ו for ן, בָּ with; קֶשֶׁתִּי with the affix, from קָשֶׁת n. f., 80.

VER. 2.

331. *קָרַץ* winking, part. act. *Kal*, from קָרַץ, p. 28, col. 1.

332. *בְּעֵינָיו* with his eyes: בָּ with; עֵינָיו with the affix, 76, 78 c, from עֵינַיִם n. dual, from עֵין, 54 c.

333. *מִלַּל* speaking, part. act. *Kal*, from מָלַל, p. 28, col. 3.

334. בְּרַגְלָיו *with his feet*: בְּ *with*; רַגְלָיו with the affix 76, from רַגְלִים n. dual, from רָגַל n. c. 56.

335. מוֹרֶה *teaching*, part. *Hiph.*, from יָרָה, p. 37, col. 4, 7.

336. בְּאֶצְבָּעוֹתָיו *with his fingers*: בְּ *with*; אֶצְבָּעוֹתָיו with the affix, 76; from אֶצְבָּעוֹת n. pl., from אָצַע n. f. 57: root צָבַע *he painted*.

VER. 3.

337. הִנֵּה *lo!* interjection.

338. תַּפְּשׁוּ *set, or enchased*, part. pass. *Kal*, from תָּפַשׁ, p. 28, col. 1.

339. זָהָב *gold*, n. m.

340. וְכֶסֶף *and silver*: וְ *and*; כֶּסֶף n. m.

VER. 4.

341. חֵנָּה *without recompense, gratis*, adv., from חָנַן *favour*.

342. נִמְכְּרָתֶם *ye have been sold*, 2 pl. m. perf. *Niph.*, from מָכַר, p. 30, col. 1.

• 343. וְלֹא בְּכֶסֶף *and with no silver*.

344. תִּגְאָלֶיךָ *ye shall be redeemed*: for תִּגְאָלֶיךָ 2 m. plur. fut. *Niph.*, from גָּאֵל, p. 30, col. 1, s. 257.

VER. 5.

345. זָכוּ *they were pure*, 3 pl. c. perf. *Kal*, from זָכַה, p. 28, col. 3.

346. נָזִירֶיהָ *her Nazarites*, with the affix 76, from נָזִיר n. pl. m., from נָזַר, s. 54; root נָזַר *he separated*.

347. מֵאֶשֶׁלֶּיךָ *more than snow*: מֵ for מִן, 51, 52, 16; אֶשֶׁלֶּיךָ n. m.

348. זָהָו *they were white*, 3 pl. c. perf. *Kal*, from צָהַב, p. 28, col. 3, s. 15.

349. מִחֶלֶב *more than milk*: מ for מן, 51, 52, 15; חֶלֶב n. m.

350. אָדָמוּ *they were red*, 3 pl. c. perf. *Kal*, from אָדָם, p. 28, col. 1.

351. עָצָם *in body*, n. f.: root עָצָם *he was strong*.

352. מִפְּנִינִים *more than rubies*: מ for מן, 51, 16; פְּנִינִים n. m. pl.

VER. 6.

353. יֵהוּ *and Jehu*.

354. מָלֵא *filled*, 3 sing. m. perf. *Pihel*, from מָלֵא, p. 32, col. 6.

355. יָדוֹ *his hand*, n. c. with the affix.

356. בְּקֹשֶׁת *with his bow*: ב for בָּהּ, 73; קֹשֶׁת n. c.

VER. 7.

357. וְגִלְתִּי *and I will exult*: וְ convers. 86; גִּלְתִּי 1 sing. c. perf. *Kal*, from גִּיל or גִּיל, p. 29, col. 5.

358. בִּירוּשָׁלַיִם *in Jerusalem*: for בִּירוּשָׁלַיִם, 28.

359. וְשִׂשְׁתִּי *and I will rejoice*: וְ convers. 86; שִׂשְׁתִּי 1 sing. c. perf. *Kal*, from שִׂישׁ or שִׁישׁ, p. 29, col. 5.

360. בְּעַמִּי *in my people*: ב in; עַמִּי with the affix, 78 h, from עָם n. c.

VER. 8.

361. וְחַטֹּאתֶיכֶם *and your sins*: וְ and, from חָטָא n. f.; pl. חַטֹּאות, 57; with the affix, חַטֹּאתֶיכֶם, 76, 78.

362. מָנְעוּ *have held back*, 3 pl. c. perf. *Kal*, from מָנַע, p. 28, col. 1.

363. הַטוֹב מֵכֶם *the good from you*, 68.

VER. 9.

364. כֻּלָּם *they all*: כֻּל with the affix, 81 b.

365. שָׁכַב *lie*, 3 pl. c. perf. *Kal*, from שָׁכַב, p. 28, col. 1.

366. בָּכָבוֹד *in glory*: בָּ *in*; כָּבוֹד n. c.

367. בְּיָדוֹ אִישׁ *every man in his house*: בָּ *in*; יָדוֹ *with the affix*, from יָדָה, 82 a.

VER. 10.

368. לֹא יֵסֵד *it shall not depart*, 3 sing. m. fut. *Kal*, from יָסַד, p. 29, col. 5.

369. שֶׁבֶט *the sceptre*, n. c.

370. מִיְּהוּדָה *from Judah*, contracted from מִיְּהוּדָה.

CHAPTER XIV. VER. 1.

371. וְהַחֲשִׁי *and the serpent*: וְ *and*, הַ *the*; חֲשִׁי n. m.

372. הָיָה *was*, 3 sing. m. perf. *Kal*, p. 29, col. 7.

373. צָרוּם *cunning*, n. m.: root צָרַם.

374. מְעַל כָּל חַיָּה *above every beast*: מְ for מִן, 16, 51; חַיָּה n. f. in const., for חָיָה, 71 b: root חָיָה *he lived*.

375. חֲשֵׁנֶיז *of the field*: הַ *the*; שֵׁנֶיז n. m.

VER. 2.

376. וְהָאָרֶץ *and the earth*, 72.

378. הָיְתָה *was*, 3 sing. f. perf. *Kal*, from הָיָה, p. 29, col. 7.

379. תֹּהוּ וָבֹהוּ *desolation and emptiness*, nouns m.; וָ for וְ.

VER. 3.

380. וְכָל־שָׂרֶיהָ *and all her princes*: כָּל for כָּל, 36; שָׂרֶיהָ n. pl. m. with the affix, from שָׂרָה, 54, 76.

381. יִהְיֶה *shall be*, 3 pl. c. fut. *Kal*, from הָיָה, p. 29, col. 7.

382. אֵיכָּשׁ *nothing*, n. m. for אֵיכָּשׁ.

CHAPTER XV. VER. 1.

383. הָיָא יְהִיָּה *he shall be*, 3 sing. m. fut. *Kal*, p. 29, col. 7.

384. לְרֹאשׁ *for the head*: לְ *for*; רֹאשׁ n. m.

385. וְאַתָּה תִּהְיֶה *and thou shalt be*, 2 sing. m. fut. *Kal*, from תִּהְיֶה, p. 29, col 7.

386. לְזָנָב *for the tail*: לְ *for*; זָנָב n. m.

VER. 2.

387. וְהִיָּיְתָה *and thou shalt be*: יְ convers. 86; 2 sing. m. perf. *Kal*, from תִּהְיֶה, p. 29, col. 7.

388. לְאָב *for a father*, in const. for אָב, 61.

389. הַמִּוֵּן *of a multitude*, n. c. in const. for הַמִּוֵּן, s. 61.

390. גוֹיִם *of nations*, n. m. pl. from גוֹי, 55 g.

VER. 3.

391. הִתְחַזְקוּ *strengthen yourselves*, 2 pl. m. imp. *Hithpahal*, from חָזַק, p. 40, col. 1.

392. וְהִיָּי *and be ye*, 2 pl. m. imp. *Kal*, from תִּהְיֶה, p. 29, col. 7.

393. לְאֲנָשִׁים *for men*: לְ *for* לָהּ, 73; אֲנָשִׁים n. pl. from אָנָשׁ, 54.

VER. 4.

394. וַיְהִי *and it was*: יְ convers. 86; יְהִי *for יְהִי*, 3 sing. m. fut. *Kal*, from תִּהְיֶה, p. 29, col. 7, s. 206, 4.

395. לְמִטָּה *for a rod*: לְ *for*; מִטָּה n. c.: root נָטָה *he stretched*.

396. בְּכַפּוֹ *in his hand*: בְּ *in*; כַּף with the affix 76, from כָּף n. f.

VER. 5.

397. וְלֹא הָיָה *and there was not*.

398. מים *water*, n. pl.; it is often followed by a verb singular.

399. לְעֶדָה *for the multitude*: לְ for לָהּ, 15; עֶדָה n. f.

VER. 6.

400. עֶבֶד *a servant*, n. m.; in pl. עֲבָדִים, 54 a.

401. יִהְיֶה *he shall be*, 3 sing. m. fut. *Kal*, from הָיָה, p. 29, col. 7.

402. לְאֶחָיו *to his brothers*: לְ to; from אָח 55 a.; pl. אֶחָיו, with the affix אֶחָיו 78, in the pause אֶחָיו.

CHAPTER XVI. VER. 1.

403. וְדָמָרָץ *and the earth*.

404. תִּעָזֵב *shall be deserted*, 3 sing. f. fut. *Niph.*, from עָזַב, p. 30, col. 1.

405. מֵהֶם *of them*, 69.

VER. 2.

406. וַיְהִי *and it was*. No. 394.

407. כַּאֲשֶׁר *when it*: כִּ for כָּה, 73.

408. נִשְׁמָע *it was heard*, 3 sing. m. perf. *Niph.*, from שָׁמַע, p. 30, col. 1.

408. לְסַנְבַּלַּט *by Sanballat*.

VER. 3.

410. הֲלֹא נִחְשְׁבָנוּ *are we not considered*, 1 pl. c. perf. *Niph.*, from חָשַׁב, p. 30, col. 1.

411. נִבְרָיוֹת *strangers*, pl. fem., from בָּרָא, from בָּרָא, 50.

VER. 4.

412. נִדְרַשְׁתִּי *I am sought*, 1 sing. c. perf. *Niph.*, from דָּרַשׁ, p. 30, col. 1.

413. לָלֹא שָׁאַלּוּ *by (those who) asked not*, 3 pl. c. perf. *Kal*, from שָׁאַל, p. 28, col. 1.

VER. 5.

414. נִמְצָאתִי *I am found*, 1 sing. c. perf. *Niph.*, from מָצָא, p. 31, col. 6.

415. בִּקְשׁוּנִי *they sought me*: for בִּקְשׁוּנִי 3 pl. perf. *Pihel*, p. 32, col. 1, with the affix, 224.

VER. 6.

416. חֹזֶה *a vision*, n. f. : root חָזָה *he saw*.

417. קָשָׁה *hard*, adj. f., from קָשָׁה, 50 c.

418. הֻגַּד *was told*, 3 sing. m. perf. *Hophal*, from נָגַד, p. 38, col. 2.

VER. 7.

419. בְּעֵת חַיִּים *in this time*: בְּ in; עֵת n. f.

420. יֵבֵל *shall be brought*, 3 sing. m. fut. *Hophal*, from יָבַל, p. 39, col. 4.

421. פֶּשֶׁי *a present*, n. m.

422. צָבָאוֹת *of hosts*, pl. fem., from צָבָא, 57.

VER. 8.

423. בִּירֵמָכָר *if he be sold*, 3 sing. m. fut. *Niph.*, from מָכַר, p. 30, col. 1.

424. לָךְ *to thee*, 68.

425. אָחִיךָ *thy brother*, n. m. with affix, 78 g.

VER. 9.

426. לֹא נִבְנָה *was not built*, 3 sing. m. perf. *Niphal*, p. 31, col. 7, from בָּנָה.

427. בֵּית *a house*, n. m.

428. לְשֵׁם *to the name*.

VER. 10.

429. וּבָנוֹתֶיהָ *and her daughters*: ו for ן before the labial; בָּנוֹתֶיהָ n. with the affix, from בָּנוֹת, 78, pl. fem. irreg., from בָּת for בָּתָּה.

430. מִשֶּׁר *who*.

431. בַּשָּׂדֶה *in the field*: ב for פ before ש, 73; שָׂדֶה n. m.

432. בַּחֶרֶב *with the sword*, חֶרֶב n. f.

433. תִּהְרַגְנָה *shall be slain*, 3 f. pl. fut. *Niphal*, from הָרַג *he slew*, p. 30, col. 1.

CHAPTER XVII. VER. 1.

434. לֹא אָבִי *they did not wish*, 3 pl. c. perf. *Kal*, from אָבָה, p. 29, col. 7.

435. שָׁמַע *to hear*, inf. *Kal*, from שָׁמַע, p. 28, col. 1, 24.

VER. 2.

436. מָה יִסֵּף *what will he add*, 3 sing. m. fut. *Kal*, from יִסַּף, p. 28, col. 1, s. 94 a.

437. יֵאָדָר *to say*, inf. *Pihel*, from יָדַר, p. 32, col. 1.

438. עִמִּי *with me*.

VER. 3.

439. אַל תֵּלֵכִי *thou shalt not go*, 2 f. sing. fut. *Kal*, from יָלַךְ, p. 29, s. 4.

440. לִלְקֹט *to gather*: ל for ל, 28; לָקַט inf. *Kal*, from לָקַט, p. 28, col. 1.

441. בַּשָּׂדֶה *in a field*.

442. אֲחֵר *another*.

VER. 4.

443. כִּי עָמְדָה *because she had ceased*, 3 sing. f. perf. *Kal*, from עָמַד, p. 28, col. 1.

444. מֵלֶדֶת *from bearing* : מָן for מִן ; לָדַת inf. *Kal*, from יָלַד, p. 29, col. 4.

CHAPTER XVIII. VER. 1.

445. מִכָּל עֵץ *from every tree*.

446. חֲגֹן *of the garden*.

447. אָכַל *to eat*, inf. abs. *Kal*, from אָכַל, p. 28, col. 1.

448. תֹּאכַל *thou shalt eat*, 2 sing. m. fut. *Kal*.

VER. 2.

449. בַּיּוֹם *in the day*.

450. אֲכַלְךָ *of thy eating*, inf. *Kal*, from אָכַל, with the affix, p. 28, col. 1, s. 224.

451. מִמֶּנִּי *from it*, 69.

452. מוֹת *to die*, inf. *Kal*, p. 29, col. 5.

453. תָּמוּת *thou shalt die*, 2 sing. m. fut. *Kal*, p. 29, col. 5.

VER. 3.

454. תָּרַף *to tear*, inf. *Kal*.

455. תֵּרַף *he is torn*, 3 sing. m. perf. *Puhal*, p. 34, col. 1, s. 100.

456. יוֹסֵף *Joseph*.

VER. 4.

457. סָקַל *to stone*, inf. *Kal*, p. 28, col. 1.

458. יִסָּקַל *he shall be stoned*, 3 sing. m. fut. *Niphal*, from סָקַר, p. 30, col. 1.

VER. 5.

459. תִּהָרַב *to be slain*, inf. *Hophal*, p. 38, col. 1.

460. נִהָרְבוּ *they were slain*, 3 pl. c. perf. *Niphal*, from הָרַב, p. 30, col. 1, s. 29.

461. תִּמְלֹכִים *the kings*, n. pl. m., from מָלַךְ, 54 a.

VER. 6.

462. עָרַם *to deceive*, inf. *Kal*.

463. יַעֲרֹם *he will cheat*, 3 sing. m. fut. *Kal*, from עָרַם, p. 28, col. 1.

CHAPTER XIX. VER. 1.

464. יְבָרֵךְ *he will bless*, 3 sing. m. fut. *Pihel*, p. 32, col. 1, 98.

465. בָּרַךְ *to bless*, inf. *Kal*.

VER. 2.

466. מֹאמְרִים *they (are) saying*, pl. m., from מָאָר part. act. *Kal*, p. 28, col. 1; מָאָר inf. *Kal*.

467. לְמַנְאֲצֵי *to my despisers*: לְ for לָ, 28; מְנַאֲצִי, with the affix from מְנַאֲצִים, pl. part. *Pihel*, from מְנַאֵץ, p. 32, col. 1.

VER. 3.

468. וְכָא בּוֹא *and it shall continue to come*: וְ for וּ, convers. בָּא, 3 sing. perf. *Kal*; בּוֹא inf. *Kal*, p. 29, col. 6.

469. וְשִׁטְףָּהּ *and shall overwhelm*: וְ convers.; שִׁטְףָּהּ 3 sing. m. perf. *Kal*, p. 28, col. 1.

CHAPTER XX. VER. 1.

470. לֹא טוֹב *it (is) not good*.

471. הָיִיתָ *to be*, inf. *Kal*, from הָיָה, p. 29, col. 7.

472. הָאָדָם *the man*.

473. לְבַדּוֹ *alone*.

VER. 2.

474. מִי הִגִּיד *who told*, 3 sing. m. perf. *Hiphal*, from הִגִּיד, p. 36, col. 3.

475. לָךְ *to thee*.

476. כִּי עֲרֹם *that naked*, adj.: root עָרַם.

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